

Spiritual phy- sicke to cure the diseases *of the soule, arising from superfluitie of choller, prescri- bed out of Gods word.*

Wherein the chollericke man may see
the dangerousnesse of this disease of the soule
vniust anger, the preseruatiues to keepe
him from the infection thereof, and
also fir medicines to restore him to
health beeing alreadie sub-
iect to this raging passion.

*Profitable for all to vse, seeing all are pati-
ents in this disease of impatiencie.*

Habet et musca splenē, et sua formica bilis inest.

PR O. 16.31.

He that is slow to anger is better then the mightie
man: and he that ruleth his owne minde, is better then
he that winneth a Cyrie.

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Spiritual ph

hicks to cure the diseases
of the soul arising from
the influence of the evil
propensities of the heart.

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TO THE RIGHT
honourable sir *Thomas*
Egerton knight, Lord
Keeper of the great seale
of England, and one of her Ma-
iesties honourable priue counsell, my
very good Lord: health and
prosperitie with increase of all spi-
rituall graces in this life, and e-
ternall happinesse in the
life to come.



A V I N G H A D
through your ho-
nourable bounty,
a part of the Lords
Vineyarde allot-
ted vnto mee his
most vnwoorthy
woorkeman, by your Honour
his most woorthy steward, to the
end I should plant and water, purge
and prune it, I thought it my parte
not onely to performe my dutie in
this behalfe, in such measure as God
A 2. . . enableth,

The Epistle dedicatorie.

enableth me, but also to present vnto your honour the first fruits of my labor which haue yet offered themselves to publike view, to the end that I might thereby both shew my selfe not altogether negligent in our great Lord and maisters businesse, and also giue some token of most obliged duty and humble thankfulnessse to you his honourable steward, by whose appointment I haue obtained a place wherein I may imploy my paynes, whereas otherwise I should eyther haue stood idle in the market place, or els beene compelled to haue digged in another mans ground, with great labour & little fruit. If these my first fruits seeme vnpleasant in your most learned and iudiciall taste, eyther impute it to the immaturitie caused by their short time of growth and small-experienced skill of the vintager, or els consider that they
arc

The Epistle dedicatorie.

are destinated to a physicall vse for the purging away of choller, and therefore though they be not pleasant in tast, yet may they be profitable in operatiō. Such as they are (in all humilitie, crauing pardon for my bouldnes) I cōmend them to your honourable patronage and protection, and your selfe to the Almightyes, most hartily beseeching the glorious and great Lord of the vinyard long to continue you his faithfull steward amongst vs, to the advancement of his glory, the propagation of his vine, and the exceeding comfort of his poore contemned labourers. Amen.

*Your honours in all
humble duty most bounden.*

JOHN DOVNAME.

To the Christian reader.



Onsidering the uni-
uerſall infection of
this contagious diſ-
eaſe of the ſoule
vniuſt anger, and
the manifold per-
nitious euils which it worketh, both pri-
uate and publique, I thought good to
preſcribe out of Gods word, ſome reme-
dies for thoſe patients which are com-
mitted to my cure, whereby they might
eyther be preſerued from theſe feuer-
like fits, which cauſe men outwardly to
ſhake, and tremble when as inwardly
they are moſt inflamed; or els haue
their heate ſomewhat allayed and
abated when they are alreadie fallen
into them. The which my preſcript I
thought at the firſt ſhould haue beene
communicated to no more then mine
owne patients, till I was perſwaded by
more ſkilfull Phyiſitions then my ſelfe,
that

To the Christian Reader.

that the publishing thereof might redound to others profit. And therefore desiring nothing more then to exercise my poore talent to the glory of my master who bestowed it, and the benefit of my fellow seruants, for whose good also I haue receiued it, I willingly condescended to their motion. And for as much, as I had onely shadowed a rude draught without colour or countenance, I was fayne to take a reueiw of my woorke, altering some things, and adding others as it were new lineaments, which I thought more fit for the Presse then for the Pulpit. If any thinke me too quick in practise, they will (I hope) excuse me, if they consider that I make experience of my slender skil, not in the vital parts, but in the feete of the soule, namely the affections, and yet the curing of them, or but this one of them, may greatly redound to the benefit of the whole, for as the diseases of the feete doe griene the hart and offend the head, and the curing
and

To the Christian Reader.

and healing of them doth ease and comfort both, so when the affections are dis-tempered beeing infected with the contagion of our originall corruption, euen the chiefe parts of the soule the understanding & wil, are not a little disturbed and disordered, by receiuing from them their contagious pollutiō. And therefore he who can skilfully purge these neather parts shall ease the higher, by drawing downe those corrupt humors which do offend and annoy the. Seeing then there may come by my practise great good with little danger, I haue the rather ad-uentured the cure: beeing contented to undergoe the censure of some for too much hast, who (I feare me) are in these cases as much too slow, to the end that I may to the vtermost of my skill benefit many. The Lord who is the onely true Physition of soules diseased with sinne, blesse this and all other my indeauours that they may be profitable for the setting forth of his glory, the benefit of my brethren, and furthering the assurance of mine owne saluation. Amen.

Spirituell physick to cure *the diseases of the soule, arising from super- fluitie of choller prescribed out of Gods word.*

Ephesians 4.26.

*Be angry and sinne not, let not the sunne go
downe on your wrath.*

Chap. 1.

Sect. 1.



He miserable ruines of
our excellent state by
creation which were
the lamentable effects
following the sinne of
our first parents: and
the fowle spots of o-
riginall corruption,
which like a contagious leprosie deriued
from the, haue infected all their posteritie,
do not so euidently appeare in any part of
the body or soule as in the affectiōs, which
are so corrupted and disordered that there
scarce remaine any small reliques of their
created puritie. And hence it is that the
Heathen Philosophers though they did
not

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not perceiue how much the bright shining beames of our reason, and the vnderstanding part of the soule, were dimmed and darkned with the foggie mists of originall sinne, but highly extolled with ouer parciall prayses, the excellencie and perfection of them, yet they playnely discerned the great corruption of our disordered affections, in so much that some of them being ouerswayed with too great vehemencie of affection in speaking agaynst the affections, haue condemned them as simply, and in their owne nature euill, and therefore wholly to be abandoned, seeing there was no hope they should be amended: others with a more iudiciall insight discerning betweene the things themselues & their corruption, haue written whole tractates for the reforming of them, esteeming the chiefe top and perfection of wisdom to consist in the well gouerning and ordering of these disordered and tumultuous passions.

If then the heathē Philosophers walking in the darke night of ignorance & error, and illightened only with a small glimmering sparke of naturall reason, could
therby

thereby both discerne their corruption and also did study to reforme and bring them vnder the rule of reason, how much more earnestly should we endeavor, not so much to marshall them vnder the cōduict of naturall reason, which is it self but a blind leader, as to reforme and purge them by the worde of God, which like a glorious shyning sunne, hath dispelled the foggy mists of ignorance and error, and so discovered all the spottes and deformities of them, farre more clearly then our blinde reason.

And as we are earnestly to labor for the reforming of all the affections, so most earnestly of al this of anger, which of all other is most turbulent and violent if it be not bridled and restrayned. And for our better furtherance in so good an endeuer, I haue made choice of this text, to the end I might shew how far forth anger is to be aprooued & imbraced, and in what respect it is to be auoided and shunned.

In handling wherof I wil first shew the meaning of the words, and afterwards intreate of their seuerall parts.

In

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What an-
ger is in
Generall.

In shewing the meaning of the words I will first define what anger is, and then set downe the diuers sorts therof. Anger therfore generallie considered is thus defined: it is an affectiō, whereby the bloud about the hart being heated by the apprehension of some iniury offered to a mans selfe or his friends, & that in truth or in his opinion onely, the appetite is stirred vp to take reuenge.

The names
of anger
with the
notation.

First wee will speake of the thing defined, and after of the definition. Anger in the latin tongue is called (*ira*) wich name hath his notation from the effect, for when by the apprehension of an injury the hart is inflamed with the heate of anger, it doth make a man (*quasi ex se ire*) as it were to goe out of himselfe, and in this respect he who was angry was said by an vsuall Latin phrase (*non esse apud se*, not to be with himselfe, and *ad se rediisse*, to haue returned to himselfe, when his anger was passed ouer. The Grecians did especially vse two names to expresse this affection, which did contayne in them the very nature of anger. The first *δωρε* which signifieth the preturbation it self, or the heating of the bloud by the
the

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the apprehension of the iniury offered,
to^{the} other *ὀργή* which signifieth the appetite
or desire of reuenge which followeth the
the perturbation. So that these two names
contayne in them, both the materiall &
formall cause of anger: for the materi-
all cause is the heating of the bloud a-
bout the hart which is signified by the
first name *θυμός*: the formall cause is the
appetite or desire of reuenging the in-
iury offered, which is vnderstood by the
other name *ὀργή*.

The most vsuall name vsed by the
Hebrues to signifie anger is *Aph*. which
signifieth also the Nose, and by a synec-
doche the whole face: which name is gi-
uen vnto it either because in a mans an-
ger the breath doth more vehementlie
and often issue out of the nose, which is
as it were the smoke issuing from the
flame kindled about the hart, or els be-
cause in the face anger is soonest discer-
ned by the often entercourse & change
of collours.

Our English word anger is deriued frō
the latin word *Angor*, which either signi-
fieth throtling & choking, or vexatiō &
grief, because anger worketh both these
effects if it be immoderat: for it stops the
throate

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The defini-
tion ex-
plained.

throate leauing no passage for words,
and it vexeth and tormenteth both the
body and the minde.

And so much for the name: now we will
speake of the definition. First I say it is
an affection: for the whole essence of a
man consisteth of these 3. things, body,
soule, and affections, which doe parti-
pate of both the other: now anger can-
not be said to be a qualitie or propertie
of the soule alone, for the materiall
cause thereof is the boyling of the
bloud about the hart, nor of the body
alone, for the formall cause, namely the
appetite and desire of reuenge stirred
vp by the apprehension of the iniurie
offered, doth more properly belong to
the soule, and therefore I call it a mixt
affection proceeding from them both.

I adde the materiall cause, namely the
heating of the bloud about the ha te,
which heate or inflamatiō is caused by
the apprehension of the iniurie offered
or the dislike which the heart cōceiueth
of the iniury aprehēded: which is either
in truth an iniurie, or but in opinion &
appearance onely: for anger hath not
alwaies a true cause, but sometime fained
and

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and imaginary : and this materiall cause (namely the heating of the bloud by apprehension of the iniury) the formall cause followeth, that is to say, an appetite or desire of reuenge , for before we desire to reuenge the iniury, we first apprehend and feele it , which desire is either iust or vniust : iust, if we be angry for a iust cause, with those with whome wee ought to be angry , after a iust manner, obseruing a fit time, and to a good end: vniust, if these circumstances be not obserued. Furthermore in this definition the cause of anger is expressed, namely iniurie offered (for anger alwayes presupposeth iniury) and the subiect therof which is the hart , as also the object to wit reuenge of the iniury.

Sect. 2.

And so much for the generall definition of anger: now we are to shew the diuers sorts thereof, or rather the diuers acceptation of the same affection.

The
kindes of
anger.

First it is taken for the naturall affection of anger as it was created of God , and had his being in man before the fall.

Naturall
anger.

Secondly

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Corrupt
anger

Sanctified
anger.

The
Stoicks
confuted:

That the
affection
of anger is
in it owne
nature
lawfull.

Gen. 1. 31

Rom. 1. 18

Secondly, as it is corrupted since the fall by original sinne. Thirdly as it is renewed and sanctified by Gods spirite. Wee are not therefore with the Stoikes to confound these three together, and without difference to condemne them all: for how focuer this affection as it is corrupted, is most turbulent, and of all others most pernicious, yet we are to hould that the naturall affection considered, either as it was created by God, or so farre forth as it is renewed and sanctified by Gods spirit is iust, holie, and lawfull.

And this may easilie be prooued by diuers reasons: First because it was created by God, and was in man before the fall, and before any euill entered into the world: being therefore the Lords owne workmanship, which by his owne testimonie was approoued to be very good. *Gen. 1. 31.* and of greater antiquitie then euill it selfe, it followeth, that the affection in it owne nature is to be esteemed as good and lawfull.

Secondly, because in many places of the scriptures it is attributed to God himselte, *Rom. 1. 18. the Anger of God is made*

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made manifest from heauen agaynst all impietie Ioh: 3. 36. he that beleueth not in the sonne shall not see life, but the Anger of God shal abide vpon him. Seeing therefore it is ascribed vnto God, to whose most perfect and iust nature nothing agreeth but that which is iust and holy, it followeth that this affection it selfe is so to be esteemed. True it is that neither this nor any other affection is in God if we speake properly, but onely attributed vnto him, that our weake capacities may better conceine how he exerciseth his workes & eternall counsailes toward his creatures: But yet for as much as nothing is attributed & ascribed vnto him which is not good and iust, so far forth as it is ascribed, it euidently sheweth that anger in it owne nature is not euill.

Lastly this manifestly appeareth in that this affection was truly and naturallie in our sauiour Christ himselfe as he was man as it is euident *Mar: 3. 5.* where it is said that he looked angerly vpon the *Scribes* and *Pharises* mourning for the hardnesse of their harts: so likewise being incited with an holy anger, to see his fathers house turned into a

B

market

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John. 2. 17

Pot. 2. 22

Obiecti

on 1.

Mat. 5. 22

market, he driueth the buyers & sellers out of the temple, *John. 2. 17.* seeing then Christ was angry and yet free from all sinne, it followeth that Anger in it owne nature is iust and holy.

Answer.

But it may be objected that Anger is in many places of the scriptures condemned and forbidden: as *Math. 5. 22.* *He that is angry with his brother vnadvisedly is culpable of iudgement.* I answer that not anger simply but vnadvised Anger is there condemned: & in a worde al other places where this affection is forbidden, are to be vnderstood not of the affection it selfe as it was created or is renewed by Gods spirit, but as it is corrupted and depraued with originall sinne: for Anger being satisfied, is not only iust and lawfull, but also commendable, profitable & very necessarie, as being the whetstone of true fortitude, whereby we are stirred vp and encouraged to maintayne the glorie of God, and our owne persons and states agaynst the impietie and iniustice of men. Though Anger therefore be but a bad mistres to command, yet it is a good seruant to obey: though it be but an ill captaine to lead our forces into the

the field against our spiritual and temporall enemies, yet it is a good soldiour so long as it subiecteth it self to the gouernment and discipline of sanctified reason.

But it is further obiected by the *Stoikes* Obiectio
that anger is a perturbation of the minde on 1.
and therefore euill. To this I answere Answer.
that as the perturbation of the minde which is moued vppon vniust causes is also vniust and euill, so that which caused vpon iust & necessarie occasiōs is iust and commendable: as for example when a man seeth God dishonoured, religion disgraced, wickednesse unpunished; If therefore his minde be perturbed and troubled, this perturbation is not to be condemned, nay to be commended, and they rather to be condemned who are not so troubled. Thus was our sauiour perturbed when he saw Gods house dishonoured, as also when he raysed vp *Leazarus*, thus was *Phinees* disturbed and troubled in minde when he sawe that shamelesse sinne of *Zimry* and *Cozby*: & *Elias* when religion was contēned, idolatrie erected, and the Lords true prophets destroyed.

Iohn. 2. 17
and *II. 23*
Nũ. 14. 7.

King. 19

Thogh therefore anger be a perturbation of the minde it doth not follow that it is euill

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3. objecti-
on.

Answer.

for not the perturbation it selfe but the
cause thereof maketh it good if it be
good, & euill if it be euill. Furthermore
whereas they object that Anger blind-
deth and confoundeth reason, I an-
swer first that if Anger be temperate &
moderate it doth seruicably waite vpon
reason, and not imperiously ouer rule
it: and rather maketh a man more con-
stant & resolute in walking the path of
truth which he hath descried with the
eye of a cleare iudgement, then any waies
dazell or offend the sight whereby he
should be caused to stumble in the way,
or els turne aside into by paths of error.

Secondly though it should be granted
that for the instant reason is some what
disturbed with the passion, it doth not
follow that it is euil or vnprofitable, for
before the affectiō is inflamed, the rea-
son apprehendeth and iudgeth of the ini-
ury, and so as it were first kindleth the
flame, which being kindled doth for the
instant perturb the minde, but the per-
turbation being quickly ouer passed and
the minde quieted, reason is made no lesse
fit therby to iudge of the iniury, & much
more fit to reuenge it. And therefore

mo-

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moderate and sanctified anger is so farre from hurting and hindering the iudgement of reasoⁿ, that it rather seruiceably aydeth and supporteth it by inciting & in-couraging it couragiously to execute that which reasoⁿ hath iustly decreed and resolued: as therefore the most pretious eyfaluc doth presently after it is put into the eye dim & dazell the sight, but afterwards causeth it to see much more clearely: so this affection of moderate and holy Anger doth at the first somewhat perturb reason, but afterward it maketh it much more actiue in executing and performing all good designes.

And somuch for the lawfullnesse of Anger, both in respect of the first creation thereof, and as it is renewed and sanctified by Gods spirit, as also concerning the diuers sorts of Anger: Now in the next place we are to consider which of these is commanded or forbidden in my text.

What anger is commanded and what forbidden

First for the affection as it was created by God, howsoeuer it was iust and holy in it selfe, yet now the beauty and excellencie thereof is defaced with the foule spots of originall sinne, so that

B iii.

there

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there remaine onely some reliques of the perfection wherein it was created, till it be agayne renewed & restored by Gods sanctifying spirit. This therefore is not here commaunded or forbidden, but on-ly that we labour asmuch as may be, that it may come neare his former excellencie. The other two sorts namely corrupt & sanctified Anger, the one in these words is cōmaūded, the other forbidden.

The gene-
rall deuisi-
on.
These words therefore may be diui-
ded into two generall parts. The first an
exhortation or commaundement wher-
in iust and holy anger is inioyned or
commended vnto vs in the first words
(*Bee Angrie*) the second a prohibition
or dehoration from vniust, and cor-
rupt anger in the next words (*But sinne
not*) and because by reason of our cor-
ruption we are prone to fall into it, the
apostle in the words following limiteth
and restrayneth it to a short time least it
should turne into malice. *Let not the
Sunne go downe* &c. as though he should
say, though through infirmitie yee
fall into rashe and vnadvised Anger,
yet continue not in your sinne. *Let not
the Sunne go downe. On your wrath:*

The

The most of our new interpreters think that the first words are rather a permissi-
on than a precept, & therefore to be vnder-
stood thus. *If you be angry, sin not*; or thus
Are you angry, sin not: that is though through
infirmity ye fall into anger yet ad not sin
vnto sin by continuing in it. but I see no
reason why the words should be thus wrest-
ed seeing there followeth no absurditie
or inconuenience, if they be playnely vnder-
stood without any alteration, which
cannot be avoided if we admit of their
expositiō: for I wold ask of them whether
is here ment a lawfull & iust anger, or that
which is vnlawful & vniust: if lawfull &
iust, why may it not be commanded seeing
it is as necessary & profitable to the fur-
thering of Gods glory and our good as
any other sanctified affection; if vniust
and vnlawfull as they vnderstand it: I
would know how we can be angry & sin
not. But say they if a holy anger were here
ment what needeth the restraynt, *Let not
the Sun &c.* seeing the longer it lasted the
rather it were to be commended, if it were
iust & holy; I answer these words are to
be referred not to the precept (*Be angry*)
but to the prohibition (*But sinne not*)
where vniust Anger is forbidden

That iust
Anger is
here com-
manded.

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as before iust Anger was commanded & this is manifest in the text, for he doth not say, *Let not the Sunne goe downe ἐν τῇ ὀργῇ upon your Anger* but ἐν τῷ μέσσην ὀργῇ upon your Wrath or vniust and inueterate anger as this word is commonly vsed.

The meaning of the words.

So that the sence of these words is breefely thus much: be angrie and spare not so that your anger be iust and holy: but seeing by reason of your infirmity and corruption, your iust Anger may easily degenerate and become vniust, if due time, place, person, and other circumstances be not obserued, therefore take heede you sin not by being vniustly angry, yet if through infyrmities yee fall in to this sinne, do not harbour it no not one day. *Let not the Sunne go downe on your Wrath.*

Sect. 4.

Of iust Anger.

The definition of iust Anger.

And somuch for the meaning of the words: now I will intreate of their seuerall parts. And fyrst concerning iust anger, what it is & what is required in our Anger that it may be iust and holy, this Anger is an holy and reasonable desire of reuenge stirred vp in vs vppon iust waigh-

waightie and necessarie causes, wherby we being after a lawfull maner angry with our owne and others vices and sins rather then with the persons, do desire iustly to punish and reuenge the vices & sins, to the end God may be glorified, the parties amended, and that the anger of God being pacified may be auerted not onely from the party offending, but also the church and common wealth. First then it is required to holy and lawfull Anger, that the cause therof be iust: now the iust causes of Anger are diuers. First when we are moued therunto with a zeale of Gods glorie: for when we see God dishonoured, and his glory defaced it is not onely lawfull to be angry with the offenders but also necessarie: for we professe our selues to be Gods subiects, now we know that no good subiect can with patience endure to heare or see the glory of his soueraigne impeached: we professe our selues Gods seruants, and what good seruant can abide to see his maister disgraced? we professe our selues Gods children, and good children are more grieued and offended when they perceiue that their parents are any wayes abused or iniured, then if
the

The first
cause of
iust Anger
the glory
of God.

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the iniuries were offered to themselves; if therefore we be loyall subiects, faythfull seruants, and louing children, wee cannot choosē but be incited to a holy anger if we see our glorious soueraigne, our good maister, and gracious father; by any meanes dishonoured.

Example.

When *Moyſes* ſawe that the children of *Iſraell* had contrarie to Gods expreſſe commaundement reſerued *Manna* till the next morning, he could not containe himſelfe from ſhewing this holy Anger, when he ſaw his Lord and maisters will not obſerued, *Exo. 16. 20.* So that though *Moyſes* were the meekeſt man that was on earth, yet could he not with patience endure, to ſee gods ordinance contemned. In like maner when he ſaw that honor and glorie which was due onely to God almightie, deriued to a baſe and brutiſh Idoll, he was prouoked to an holy anger, and ſo wholly poſſeſſed with a deuine and heauenly rage, that he not onely breaketh the two tables written by Gods owne hand, but ſharply reuengeth this idolatry with the death of three thouſand of the offenders. So that though the people were dearer to him than his owne life, nay then the ſaluation of his

Ex. 16. 20.

Num. 12. 3

Exo. 32.

his owne soule, yet was the glory of God Verse 31
 more deare and pretious vnto him then
 eyther of both. *Phinees* also when he saw
 God dishonoured with that shamelesse
 sinne of *Zimry* and *Cozby* beeing prouo- Num. 25
 ked with an holy anger he reuenged this 7.8.
 dishonour vvith the death of both the
 offenders. Thus also vvas *Elias* zealous
 for Gods glory because the Children of I. Kings
Israell had forsaken his couenant, cast 19.14.
 downe his alters, & slaine his Prophets.
 And thus vvas our sauour Christ pos- Iohn. 2.17
 sessed vvith a feruent zeale of his fa-
 thers glory *Iohn 2.17*. If therefore vve
 vvould approue our selues to be Gods
 children, vve must follow their exam-
 ple and for as much as nothing more
 dishonoureth God then sinne, nothing
 should Offend & displease vs more then
 sin, whether it be in our selues or in our
 neighbour. When therefore vve fall in-
 to sinne, vve are to be offended vvith
 our selues, that so vve may diuert the
 Lords Anger from vs, for as they vvich I. Cor. 11.
 iudgethemselues shal not be iudged of 31.
 the Lord, so they vvho are angry vvith
 themselues for sin shal escape the Lords
 anger. And this our anger must proceed
 to a holy reuenge. Those who haue
 offended by surfeiting and drunkennesse

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are to punish themselves with fasting & abstinence. Those that haue wallowed them selues in voluptuous pleasures are to subdue and mortifie them, though they be as deare and precious vnto them as their right hand and eye. Those who haue defrauded their neighbour by purloynning away his goods are with *Zacharias* to make restitution foure fold, *Luke. 19.8.*

And as we are bound by the lawe of charitie to loue our neighbours as our selues, so also to be angry with them as with our selues, namely with this holy kinde of Anger for sinne. Whensoever therefore wee see them by their sinnes dishonour God we are to be displeased therewith, and so farre forth as the limits of our callings extend to shewe our selues offended, according to the example of the prophet *Jeremie*, who because the people would not heare the worde of the Lord was euen filled with diuine wrath, *Jeremie. 6. 10. 11.* But how colde mens zeale of Gods glory is in this age frozen in the dregs of sinne, too lamentable experience sheweth: for first who almost is angry with himself for his sins
in

in this respect because he hath by them dishonoured God? euery one sheweth spleene inough if his sinnes receiue condigne punishment, but hauing to doe with them selues in respect of the sinne it selfe they are like mild doves, without gaulc. The adulterer is much displeased if for his sin he be enioyned to maske in a white sheete, though thereby he haue deserued death, but the poison of his sin is most sweet to his euenomed appetite. The couetous extortioner is much offended if he be iustly depriued of that riches which he hath vniustly gotten, but he is not angry with his sin into which he is fallen, by vniust comming by them. The blasphemer is enraged if he be but reprobued for his blasphemie, though by the law of God he deserueth to die for it, but he is nothing displeased with himselfe for dishonouring the maiestie of God: In a word euery one is angry with the smallest punishment, yet not moued with the greatest sinne: but if we would be angry and sinne not, we must not be so much displeased for incurring that punishment which we haue iustly deserued, as that by our sinnes we haue dishonoured

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honoured God.

And the like abuse there is of our Anger towards others : men are soone stirred vp to choller agaynst their neighbours vpon euery slight occasion and shew of iniury offered to themselves though it be but an vnkind worde, or a mistaken speach, or but a strange countenance: but when God is dishonoured, his name blasphemed, his religion derided, his Sabaoths prophaned, his whole worship and seruice contemned, they can looke vpon the offenders with a smiling countenance and so confirme them in their sinne, or if they be angry they will either not be seene in it at all, or ells they will shew it after so colde a manner, that it shal hardly be discerned. Whereas if there be the least iniury offered to themselves they can contayne their tury in no lymites, till it be satisfied with reuenge euen vnto bloud. But if we would approue our selues to be Gods children & seruants we must be as truly zealous of his honour & glory as of our ovne credit and reputation

Seet. 5.

The second cause of iust anger is vwhen
iniurie

iniury is vniustly offred vnto our selues:
for by the lavv of God vve are bound
to seeke the preservation of our ovvne
good name & state: & therefore vwhen
either of them is violated or impeached,
vve may iustly vse aide of the holy an-
ger in defending our selus and repelling
iniury, yea also in taking such reuenge as
is fit in respect of our callings: that is by
vn sheathing the Svword of iust ice if it
be committed into our hands, or by seek-
ing the help of the magistrate if our pri-
uate estate vwill not admit vs to be our
ovvne caruers. Many examples might
be brought to cleare this point if it
vvere necessary. Though *Moises* vvere
the meekest man liuing yet vwhen he was
contumeliously abused by *Corah* and his
companions, it is said he waxed very an-
gry, and prayed vnto the Lord, that he
shuld not respect their offerings *Nom: 16*
15. though the Apostle *Paule* were of more
thē an admirable patience yet being vn-
iustly smitten by the commaundement
of the high *Priest* he shevveth his An-
ger by a sharpe reprove. *Act: 23. 2.*
yea our sauiour Christ the lyuelye pic-
ture of true patience, vwhen con-
trary

These
cond
cause of
iust anger
is iniury
offred
to a mans
self.

Nom: 16.
15.

Act. 23. 2.

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John. 18.
33.

errarie to all iustice he was stroken by the high *Preists* seruant, he sheweth himself displeased by his reprehensio, though at that time he offered himselfe as it were to suffer all cōtumelious iniuries which pride assisted with malice could imagin or impose.

Obiectio.
Math. 5.
39.

Answer.

But here it may be objected that our sauiour hath taught vs if wee haue receiued a blowe on the one cheeke to turne the other. I answer that Christs meaning is not that we should expose our selues to all iniuries, but that wee should refrayne from priuate reuenge without any calling thereunto, which he would haue so farre from vs, that rather we should be readie to receiue a new iniury then vniustly reuenge that which we haue receiued.

Sect. 6.

The third
cause of
iust Anger
is iniury
offered to
our neigh
bour.

The third cause of iust anger is when iniurie is offered to our bretheren, for as by the law of charity we are bound to loue them as our selues, so the same law bindeth vs to be angry for those iniuries which are offered vnto them, as if they

they were offered vnto our selues. And thus was *Moses* angry with the *Egyptian* who wronged the *Israelite*. *Act. 7. 24.* *Act. 7. 24.* Thus was *David* angry with *Ammon* for deflowring his sister. *2. Sam. 13. 21.* *2. Sam. 13. 21.* and with *Absolon* for his cruell murdering of *Ammon*. And thus was good *Nehemie* prouoked to anger whē he saw the people oppressed. *Neb. 5. 6.* *Neh. 5. 6.* And this anger is not onely lawfull but also necessarie, and the neglect thereof a greiuous sinne in Gods sight, as we may see in the example of *Elie*: for when his sonnes abused the Lords people and he would not for their sinne shewe his anger in correcting them otherwise thē by milde and louing admonitions, his indulcencie moued the Lord to inflict vpon him a most heauie punishment, *Et quia ira Eli reruit in filios ira Dei exarsit in ipsum.* *Bernard.* Because *Elie* his anger was luke warme towards his sonnes the anger of God waxed fire hotte agaynst him, and that iustly, for as one sayth, *Non irasci cum oportet est nolle peccatum emendare.* *Gregorie.* Not to be angrie when iust cause is offered is to kill the amendment of sinne: and not to hinder sinne when a man hath

C

good

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good opportunitie and a lawfull calling thereunto is to be come accessarie.

But as they offend agaynst the partie who is iniured, so also agaynst him who doth the iniurie. For by not shewing themselves offended, they giue approbation, and by geuing approbation they countenance and confirme him in his sinne. Whereas if they shewed their displeasure it might be a notable meanes to reclaime him, by working in his hart a consideration of his offence for which he is reprobued. And in this respect *Solomon* sayth that *Anger is better then laughter, for by a sad countenance the hart is made better.* Eccles. 7. 5.

Eccles. 7. 5.

Seet. 7.

The cause
of iust an-
ger must
be waigh-
ty.

And so much for the iust causes of anger: but there is further required to holy and lawfull anger, not onely that the cause be iust, but also weightie and of some importance; for if euery smal trifle be sufficient to prouoke vs to anger, well may we manifest great iustice, but without question we shall shewe little loue: for loue suffereth long, it is not

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not easily prouoked to anger, it suffereth all things, *1 Cor. 13. 4. 5. 7.* it concealeth a multitude of sinnes, *1. Pet. 4. 8.* how little loue therefore haue they who are angry vppon euery small and trifling occasion how iust soeuer it be? Let vs then before we let the raynes loose to anger, consider not only of the iustnesse of the cause, but also whether it be light or waightie; and if we finde that it is but a trifle, we are eyther wisely to dissemble it or mildly to passe it ouer, knowing that in many things we offend all: if waightie then we may not onely iustly, but also necessarily. we are bound to shewe our anger; for it is no lesse a sinne to shewe mildenesse where the Lord requireth anger, then anger where he requireth mildenesse.

*1. Cor. 13:
4. 5. 7.
1. Pet. 4. 8.*

1. Tim. 3. 2.

Sect. 8.

And so much for the causes of our anger: now we are to speake of the manner, wherein first this generall rule is to be obserued, that we vse moderation, least we mingle therewith our corrupt &

What is required to iust anger in respect of the manner.
1. Moderation,

C ii.

carnall

ration,

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carnall anger, and so it degenerates into fleshly anger, and from that to fury. Let vs therefore herein imitate the Lord himselfe who in wrath remembreth mercie; and not so be carried away with the violence of anger, that in the meane time we forget loue. And on the other side we are not with *Ely* to be altogether remisse and milde when either Gods glory or our neighbours good requireth that we should shew iust anger, and so by approuing the sinne for his sake that offendeth make our selues accessory to the sinne and consequently subiect to the punishment; but we must keepe the meane if we will approue our Anger to be iust and holy.

The neglect of moderation.

The neglect whereof causeth many to fall into sinne: for some if they can maske their deformed anger vnder the fayre visard of a iust pretence, they think they may lawfully shew all violence and fury in their affections; but let such men know that though the cause of their anger be neuer so iust, yet in the manner they greiuously siune agaynst the rule of charitie; in respect whereof they may fitly be compared to cruell hang-

men, who hauing a iust cause to execute their office (namely the Iudges lawfull commaundement) do in the execution thereof vse all barbarous crueltie: so they beeing commaunded by God to be angry with the finnes of their bretheren, seeme glad they haue gotten such an occasion to shew their rage and fury: But howsoeuer such men pretend the goodly title of iustice, yet if they be vnmasked there will appeare nothing but rancour and malice disguised vnder this fayre pretext: for let their friend to whom they are and must bee much behoulden commit offences farre more notorious, and they who seemed almost choaked with a sm. ll gnatte, can finde rounge in their consciences to swallow a pill of sinne as bigge as a Camell, if it be sugered ouer with the sweete title of freindship. Others vnder pretence of a milde or patient nature are content to heare God dishonoured, his seruants scorned, and all religion disgraced; but cursed be such mildenesse as causeth vs to betray the glory of God and his truth by houlding our peace and wincking at the

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offenders. These men who are so milde & modest in defending Gods cause that they are readie to blush if they but in a worde shewe their dislike of sinne, as though they had done that whereof they might be ashamed, will blush and swell for anger if their owne credit bee but touched, or their reputation suffer any disparagement; and whence doth this proceed but from the ouermuch loue of themselues, and ouer little loue of God? whence is this bastard mildenesse but from pride the mother of euill, which causeth them to seeke the prayse of humanitie and curtesie by betraying Gods glory.

Sect. 96

² Christi-
an modesty and charity.
The second thing required in the manner, is that vve obserue christian modestie and charitie in abstayning from malicious and wicked speeches, or vniust and spitefull actions in expressing our anger; and to this purpose we are alwayes to remember of what spirit

rit vveare; for vndoubtedly how iust
 fouer our cause be, if we defend it
 with spitefull and bitter speeches it is
 not the spirit of God which speaketh
 in vs. Let vs rather follow the example *Ioh. 18.*
 of our sauiour Christ, who when he ^{23.}
 was buffeted and grosely abused repro-
 ued the offender vvith great milde-
 nesse; and of *Michaell Tharchangell*
 who vvhen he stroue vvith the *Devill*
himselfe about the bodie of Moses, durst not *Iude. 25.*
blame him vvith cursed speaking, but sayd the
Lord rebuke thee.

Seet. 10.

The third thing required is that in ^{3. A fit de-}
 our anger there be obserued a fit deco- ^{corum and}
 rum, and due respect, and that both ^{due re-}
 in regarde of the partie himselfe, who ^{spect of}
 is prouoked to Anger, and also the ^{the par-}
 other vvith vvhome hee is angrie; ^{ties.}
 for fyrst in respect of the partie
 himselfe, hee is not to behaue him-
 selfe alike in vvhat place and cal-
 ling

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ling focuer he be: for if he be a magistrate he is to shew his anger not onely in countenance and vvoorde, but also in action, if he be a father he is not with *Elie* to shewe his displeasure towards his rebellious sonnes onely by milde admonition, but also by dis reete correction: on the other side it is sufficient for him who is a priuate man if he manifest his anger in woord or countenance. Nay it is vnlawfull for him to proceede any further vnlesse his calling warrant him therevnto. Agayne the offenders are not to be vsed al alike, a mean priuate man is not to shewe his anger in the same maner to a noble man or a magistrate as he would to his equall or inferior, for though he may iustly be angry with his sinne, yet he is to reuerence his place and calling. The sonne must not shewe his anger towards his father as the father sheweth his towards his sonne, for he is bound to feare and reuerence his person though he iustly hate his sinne.

Examples

And both these pointes haue the Saintes from time to time duly obserued: *Moses* beeing a Magistrate to whom

whom the sworde of iustice was committed, when he was prouoked to anger by the sinne of the people, did not onely shew his anger in countenance or by a milde admonition, but by vnsheathing the sworde of Iustice, and iustlie punishing the offenders for their execrable idolatrie. *John Baptist* hauing onely authoritie to vse the sworde of the spirit, being offended with the hypocrisie of the *Scribes* and *Pharises*, expresseth his anger by sharpe and vehement reprehensions: *Iacob* beeing a priuate man sheweth his anger towards churlish *Laban* his father in lawe by milde and gentle admonitions. *Jonathan* being iustlie incensed by the barbarous tirannie of his mercilesse father; signified his anger onely by rising from the table and departing. The three children though with a godly zeale they abhorred the kings prophane idolatrie, yet they shewed their displeasure in humble & respectiue words. And so though *Paul* detested the gentilisme of *Festus* and *Agrippa*, yet he vsed them with all due respect as it becomed their high callings. By all which examples it is manifest that we

are

Exed. 32.

27.

Math. 3. 7.

Gen. 31.

36.

1. Sam. 20.

34.

Dan. 3. 16.

Act. 24.

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are to vse Christian seemelines and discretion if we would haue our anger approued as iust and holy.

Sect. 11.

The ob-
iect of
iust An-
ger.

And somuch for the manner of our Anger; in the next place we are to speak of the obiekt thereof; and that must not be the person of our neighbour, but his vice, sinne, and iniustice. For though we are to be angrie at, yea to hate the vices of men, yet we are to loue their persons, and in the middest of our anger, to seeke their good, especially the saluation of their soules, and in regard hereof we we ought to grieue more for their sinne, then for the iniures which by their sinnes they haue offered vs. And thus was holy *David* affected whose zeale did euen consume him, because his enemies had forgotten the worde of the Lord, *Psal. 119, 139.* and such was the anger of our Sauour Christ, who in the middest thereof did mourne for the hardnesse of their harts. *Mar. 3. 5.* But on the other side we are to take heede that we doe not approue of the sinne for the offenders sake, for we ought to hate sinne in our friends, parents, yea in our owne harts or wheresoeuer els we finde it, and
in

*Psal. 119.
139.*

Mar. 3. 5.

in no wise to loue this deadly poyson,
though it be brought vnto vs in a ves-
sell of gold neuer so precious in our eies.
Here therefore we must avoyd two ex-
treames, the one to hate the person for
the sinnes sake; The other to loue the
sinne for the persons sake : for as we
would condemne his folly who would
loath an exquisite picture because it had
a spot of dirt vpon it, or his that should
so extreemly dote vpon the rare work-
manship of so excellent a feature, that he
also would be in loue with the dirt for
the pictures sake, and on the other side
cōmend his wisdom who should so like
the picture as in the meane time he dis-
liketh of the deformitie; So alike foolish he
is he who will be angrie at the person of
man it selfe which was formed after
Gods owne image because this image is
spotted and defiled with sinne, or he
who will like and approue of such filthie
corruptions and deformities where with
it is defaced; but he is truly wise who so
hateth the polluted spots of synne, that
in the meane time he loueth Gods ex-
cellent workmanship, and so esteemeth
of the workmanship, that he is
much

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much displeased with the pollution which deformeth it. But the practise of the world is farre otherwise : for men will hardlie be friend to the person, but they will be a friend to the sinne also ; nor an enimie to the sinne, but they will with all maligne the person ; or els that which is worse, they will hate the person of their neighbour and loue his vice.

Sect. 12.

The tyme
of iust an-
ger.

And so much for the obiect of iust anger. The fourth thing to be considered in iust anger, is the time which must be short. Not that it is vnlawfull to continue long in anger if it continue iust, but least our holy anger by reason of our corruption degenerate into malice. For as the most pure wine doth in time waxe sower vpon the dregs ; so our most holie anger if it be long retained, is in daunger of receauing some sowernesse of malice from the dregs of our corruption. The saucest therefore and best course, is quicklie to be appeased, especially if the partie offending shew signes of repentance, eyther for his sinne towards

wards God, or his iniurie offered vnto vs: for seeing vppon hartie sorrow God pardoneth and forgiueth, let vs not retaine that which he remitteth.

Scēt. 13.

And so much for the time: The last thing to be considered is the end which (if we would haue our anger iust and holie) must be iust and holy also. The end of our anger is iust and holy, when therein we propound vnto our selues eyther the glorie of God, or the publick good of the church or common wealth, or the priuate benefit of him who either suffereth or doth the iniure. First for the glorie of God, we set it forth by our anger, either when being priuate men we shew our selues his children and seruants by manifesting our hatred and detestation of sinne in word or countenance, and so adorne the profession which we professe; or being Magistrates doe become his instruments in punishing sinnes, and executing iustice; if therfore either priuate men or Magistrates propound vnto themselues this maine and principall end

The endes
to be propounded
in iust
anger.

The glory
of God.

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end in their anger it is iust and holic.

2. The
good of
the church
and com-
mon
wealth.

The second end is the good of the church and common wealth, which end, though it appertaine vnto all which are members of these bodies, yet dooth it more properly belong vnto Magistrates, who are to shew their anger in punishing sinne, not onely that ciuill iustice vvhich is the proppe of the common vvealth may be maintained, but also that Gods anger vvhich hangeth ouer whole countries vvhether sinne is countenanced or not iustly punished may be auerted: for if synne be punished by men in authoritie, God vwill not punish the common vvealth for it. Whereas otherwise if Magistrates vvincke at synne, and so neglect their dutie imposed by God, the Lord vwill in anger take the sworde of Iustice into his owne hands, and punish not only the malefactor for offending, but the Magistrate for not executing his duty, yea the whole cōmonwealth which is stained and polluted with their sinnes.

Examples.

Examples hereof are plentifull in the vvorde of God, for the synne of *Zimrie* Nom. 25. vvith *Cozby* God sent a greiuous plague amongst the people, but after *Phinees* had

had executed iustice by slaying both the offenders the plague ceased. For the sinne of *Achan* God tooke away the hartes from the people, so that they fled and some of them fell before the men of *Ai*, but vwhen the malefactor vvas iustlie punished, Gods anger vvas appeased. *Ios. 7.* Because the *Beniamites* did not punish but rather countenance the synne of those vvho so shamelesly did abuse the *Leuites* concubine, vve know vvhat followed, not onely the offenders but also the vvhole tribe (some fewe excepted) vvvere attached by Gods heauie iudgement. *Iudge. 21.* If therefore Magistrates would haue the Lords anger auerted either from themselves, or the commonwealth, they are to shevv their anger in punishing synne: and if in drawing out the sworde of Iustice against iniquitie, they propound vnto themselves the good of the Church and common-vvealth, their end is iust and holie, and their anger also.

The third end of iust anger, is the good of the party who suffreth the iniurie, for hereby the offendour is restrained from committing the like, when either priuate men

3. The good of the party who suffereth the iniury.

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men sharpelie reprocue him, or Magistrates seuerelie punish him for his offence; whereas if neither priuate men do by their anger shew their dislike, nor magistrates inflict punishment for his misdemeanour, he is readie to redouble his iniuries.

4. The good of the party who offered the iniury.

The last end is the good of the party who by offering the iniurie prouoketh vs to anger. For priuate men are to be angrie with their neighbour, not because they maligne him or seeke his hurt, but because they may discourage him in his sinne and so worke his amendment. And in like maner Magistrates must shew their anger in punishing offenders not to reuenge themselves on their persons, but that they may seeke their good in reforming their vices For what greater good can a man doe his brother then to reclayme him from his sinne vvhich otherwise vvould destroy both body and soule by remaining in it?

Obiectio.

Answer.

But heere it may be demaunded how he seeketh his good and amendment vvhien the punishment is capitall. I answer first in those cases there is a comparison of the publick good of the common

mon wealth with the priuate good of the partie offending, which is to be neglected in respect of the other: if therefore his offence bee such as deserueth death he is to be punished with death that the burthen do not lie vpon the land. Secondly I answere, he doth the partie good by bringing him to the sight of his sinne, and repentance by apprehending the paine of the punishment; whereas otherwise he would desperatly runne on in his finnes and so cast away both bodie and soule. To preuent therefore and cure this desperate disease, it is necessarie to apply desperate physicke and to destroy the bodie, that both bodie and soule may be saued.

And these are the things required in iust and holy anger, which if we obserue our anger will be not onely lawfull but also necessarie, both for the setting forth of the glory of God, and also for the good of our selues and of our neighbours.

D*Cap.*

A Treatise of anger. Of vniust anger.

(Chap. 2. Sect. 1.)

AND so much for the first part of my text, wherein iust anger is commaunded: now I am to speake of vniust anger forbidden in the wordes following *But sinne not*, that is, by falling into corrupt and vniust anger. Which vicious affection is not onely here condemned but also in other places of the scripture, as in the 31. verse of this Chapter, *Let all bitternesse, and anger, and wrath, and euill speaking, be put away from you with all maliciousnesse.* So Col. 3. 8. *Put ye away all these things, wrath, anger, maliciousnesse, &c.* and in the 5. Chapter of the Gala. verse 20. 21. it is reckoned among the workes of the flesh which who so follow shall not inherit the kingdome of God. It is forbidden also in the fixt commaundement vnder the name of murther; both because it is the chiefe meanes and cause which mooueth men therevnto, as also because it is the murther of the hart, and therefore murther in truth in Gods sight, who more respecteth the hart then the hands, for a man

Vniust
anger con-
demned as
a great
sinne.

Col. 3. 8.

Gala. 5. 20.
21.

man may be innocent before him, though his hands haue slayne his neighbour if his hart haue not consented thereunto, as appeareth in the old law, where Cities of refuge were appoynted for such by the Lordes owne commandement: but if the hart haue consented and desired any way to violate the person of our neighbour (which vniust anger alwaies affecteth) though our hands are free from the act, vve are guiltie of murder in the sight of God. And this our sauour Christ teacheth vs in the exposition of the sixt commaundement

Math. 5.22. Whosoener is angry with his brother vnadvisedly is culpable of iudgement. Mat. 5.22

By these places it is euident that anger is forbidden and condemned as a great sinne, and therefore it is to be auoyded of vs as a most dangerous enemy to our soules health. Which that we may performe with so much the more vigilant care: Let vs further consider that this vice is generally incident to all by reason of our naturall corruption: so that there is none so young, nor any so olde, none so wise nor any so foolish, neyther male nor

The generallitie of this vice of vniust anger.

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Female, which do not carrie this fire in their bosome: and therefore vnlesse they quench dayly this fiery dart of Sathan with the water of Gods spirite, and the sheild of fayth, they wilbe in danger of burning, *for who can carie fire in his bo-*
Pro. 6. 27 some and not be burnt? Pro. 6. 27.

Sect. 2.

The violence of
this turbulent
affection.
Cant 8. 6.

But the dangerousnes of this affection will more evidently appeare if we consider the violence thereof: for there is scarce any other affection so strong which it doth not easily subdue. Loue is sayd to be stronger then death, *Cant. 8. 6.* and yet anger if it be once admitted easily ouercommeth it, for there was neuer any loue so hartie and entire but anger hath subdued it: The father in his anger forgetteth his loue to his childe, and the childe to his father, the husband to his wife, the wife to her husband, and causeth them in stead of duties of loue to bring forth the fruites of hatred: yea it maketh a man to forget the loue of himselfe, as appeareth by those men
who

who to satisfie their anger violently thrust theſelues into imminent dangers of death. Nay it maketh a man offer raging violence agaynſt ſuch a friend as is more deare to him then his owne life, as it is euident in the example of *Alexander*, who in his anger flew his friend *Clitus*, whom he loued ſo intirely that he needes would haue reuenged his murther, by putting himſelfe to a wilfull death. As therefore we cannot diſcerne the heate of the ſunne, when wee are neare vnto a ſcorching fire, ſo the heauenly heate of diuine loue is not felt if the furious flame of anger be kindled in our harts.

Couetouſneſſe alſo is a moſt violent and ſtrong vice, which nothing almoſt can vanquiſh but death, and they who are poſſeſſed therewith do loue their riches better then their owne liues, as we may ſee in their example who beeing deſtroyed of them murther themſelues; yea they are more deare vnto them then the ſaluation of their owne ſoules, as may appeare by thoſe who fall into outrageous finnes, whereby they plunge their ſoules headlong into

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hell that they may get momentarie riches; and by them also who despise the meanes of their saluation in comparison of a small worldly trifle: and yet anger beeing once admitted doth overcome couetousnes, as it is euident in the example of them who to satisfie their furious anger by the death of their enemy, are content to forfeit their goods though they be neuer so couetous; besides the double hazard of their liues which they incurre, both in their priuate quarrell, and in satisfying by deserved punishment publick iustice. The like also may be sayd of them, who by anger beeing incited to reuenge are content to spend all their substance by prosecuting wrangling sutes in law of little or no importance, to the end they may impouerish him also with vvhom they are offended; and so are content to pull the house vpon their owne heades, that they may ouerwhelme another vnder the waighte of of the same ruine.

Feare also is an affection of no small force and violence; for oftentimes it compelleth men to thrust themselves into

into imminent daungers that they may auoyde daungers, and to kill themselves for feare of greater torments: and yet anger vanquisheth feare, many tymes causing them who vould tremble to see anothers wound, contemne their owne death, and so turneth the most cowardly feare into most desperate rage and furious resolution.

So that other affections lead a man, but this drawes him, other intice him, but this compels him, other dazle the sight of reason, but this makes it starke blinde, other make vs prone vnto euill, but this casts vs headlong euen into the gulfe of wickednesse.

Sect. 3.

Considering therefore that this turbulent vice of vniust anger is in the eyes of God so haynous, in regarde of vs so generall, and in respect of it owne nature so strong and violent, I purpose to intreate of it at large to the end vce maye learne the
Diiii. better

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better to prevent it, or the more easily to subdue it. And to this purpose I will first shewe vvhhat it is, and vvhhat are the causes and properties thereof; Secondly the kindes of it, and lastly I will prescribe the preseruatiues and medicines whereby we may cure this vice in our selues or in others.

The definition of vniust anger.

For the first. Vniust anger is a wrongfull and an vnreasonable desire of reuenge, stirred vp in vs by vniust causes, wherby we hauing no respect of the glory of God, nor the good of our selues or our brethren, are after an iniust and immoderate maner, angry with them with whom we ought not to be angry.

Anger an vnreasonable desire of reuenge.

That vniust anger is a desire of reuenge, it is so euident that it needech no proufe; for we know by dayly experience, that he who is prouoked vnto anger by an iniury offered in truth or in his opinion, desireth reuenge according to the nature of the iniury receiued, or the opinion which he hath conceyued of it. If he be iniured by a scornfull looke he seeketh to reuenge it with a disdainfull countenance; if by words he reuengeth by words; if in deeds he desireth

to reuenge by deeds; yea oftentimes the fury of anger casting a mist before the sight of reason, causeth small iniuries seeme great, & according to that false opinion, inciteth men to take reuenge without all proportion; For an angry looke with angry words, for angry words with blowes, and for blowes with death, according to the violence of the affection and not the qualitie of the iniurie receaued.

Sect. 4.

Now that this desire of reuenge is vniust and vnreasonable it appeareth by that which followeth in the definition. And first because the causes thereof are vniust.

The causes of vniust anger are either internall or externall. The internall causes are diuers, as first selfe loue, whereby we so immoderately loue our selues that we neuer thinke of the iniuries and indignities which we offer others, or els suppose them to be none; or els lightly esteeme of them, as not worthy the recitall; but on the other side it maketh men hainously aggrauate iniuries

The causes of vniust anger
I. internall
I. selfe loue.

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iniuries offered vnto themselves: and so to make huge mountaines of small molehills; it causeth the hart easilie to apprehend the wrong, busie in meditating of it being apprehended, eager in seeking reuenge after meditation; and the hand no lesse forward in acting those tragedies which the hart hath inuented. For by selfe loue men are induced to thinke themselves worthie of all loue and honour; and therefore if a small iniurie be offered vnto them, they suppose that death is too small a reuenge for so great an indignitie offered to such worthie personages. Yea if they be not so much respected as their haughtie ambition desireth, or if others be preferred before them, and that deservedlie, this is matter enough to prouoke them to furious rage, not onelye against them of whom they are not regarded, but them also who are preferred in others iudgement. And this is euident in the example of *Caine*, vwho because God respected the offering of *Abell* more then his, was incensed to wrath, and had his anger so inflamed that nothing could quenche it but the bloud of his deare brother; and
in

in *Saule* who could with no patience endure, that the praises of *David* should surmount his in the sight and audience of the people, but was enraged with deadly anger against him, who for his merits deserved to be aduanced. 1. Sam. 18. 8.

And thus doth selfe loue make a man wincke at those iniuries which he offereth others, and to put on the spectacles of affection when he looketh on those wronges which are offered to himselfe, whereby it commeth to passe that euerie small iniurie seemeth great and prouoketh to great anger. Whereas if we thought meanelie of our selues and loued our neighbours as our selues, wee would not suffer our iudgement to be so ouer balanced vwith the weight of affection in iudging of the iniurie, nor giue the raynes to our anger in pursuing it with reuenge.

Seft. 5.

The second internal cause of
vniust

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The se.
cond cause
of vniust
anger
pride.

vniust Anger is pride and arrogancie of spirit, which is a fruite of selfe loue; for selfe loue it is which maketh vs haue an high opinion of our selues, this high opinion causeth arrogancie and pride, and pride causeth men to be more sharp sighted in discryeng wrong, and more furiously insolent in taking reuenge. The reason hereof is apparant: proude men being ieaious of their honour and reputation, are also very suspitious of contempt, so that the least iniurie prouoketh them to choller and disdaine, because they are readie to imagine that thereby they are exposed to contempt. And this is the reason why proud men do more impatientlie suffer an iniurie offered in companie vwhere they would be respected because they thinke it a great disparagement to their credit and reputation. An example hereof we haue in *Nebuchadnezer*, who waxed pale for anger, because he thought himselfe disgraced in the sight of all his princes and people, by the repulse which he receiued of the three children who refused to obey his wicked commaundement. And in *Haman* who was so intraged with furie

Dan. 3. 19

rie because *Mordecay* would not in the sight of the people doe him that reu-
rence which his proud hart desired, that he thought his death too small a reuenge for such an indignitie, vnlesse also for his sake he vtterlie rooted out his whole kindred and nation. So that the least sparke of anger kindled with the smallest occasion bursteth out into a raging flame of furie if it be blowed with the winde of vaine glorie. Whereas on the other side he that is humble is not prouoked to anger though he be neglected, because his lowlie conceit maketh him thinke that he is not worthy to be much esteemed: nor yet though he haue receiued an iniurie, because he is readie to thinke that he hath deserued it, cyther by like faults committed against men, or more haynous sinnes against God.

Esthe. 3. 5.
6.

Sect. 6.

The third internall cause of vniust anger is couetousnesse, for this vice maketh men desire much riches, and if their hopes faile them and be not correspondent to their desyres, their vnquiet
and

The third
cause of
vniust an-
ger coue-
tousnesse

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and turbulent thoughts are fit harbingers to prepare a lodging in their harts to entertaine anger. It maketh them vnder take great matters, which when they are not able to compasse, their harts are filled with vexation, and they become more waywarde then children; or els if their couetous desires carried with the wings of ambition mount not so high a pitche, they baselie stoope euen to the most sordidous pray; and finding themselves vnable to compasse great matters abroad, they entermeddle with euery domesticall trifle at home; and if they see any thing miscarrie through the default of wife, childe or seruant, though it be of no value, their anger can containe it selfe in no bounds of reason. So that these men are angrie abroad but madde at home, chollericke with euerie man which hinders or doth not further their commoditie, but outrageous to their wiues, children and seruants, if they susteine the least losse.

Sect.

Sect. 7.

The fourth internall cause of vniust anger is nice luxuriousnesse, or luxuriose nicenesse; which commonly being the fault of weomen, or at least a womanish fault, is especiallie to be scene in domestick matters. For if you come into the house of one who is nice and curious, you shall easilie perceiue how soone they are incited to great anger vpon little cause. If the decking and adorning of their house be not fullie answerable to their mindes, if their costly cates be not so daintelie cooked, that they may delight their curious-learned taste and cloyed appetite, if a spot or wrinkle be vpon their garments, or but a glasse broken, if their nice eares be offended with the least displeasing noice, though it be but by some chance, they are so enraged with anger, that the house will scarce houlde them, or at least not containe their clamorous voyces. These curious folkes are not onely offended with iniuries, but also with shadowes and apparances, *Nam ubi animus simul et corpus voluptates corrumpere nihil tolerabile*

The fourth
cause nice
luxurious
nesse.

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Senec.
de ira, lib.
2, c. 25.

tolerabile videtur non quia dura sed quia molles patiuntur, for when volouptuous pleasures haue corrupted both minde and bodie, nothing seemeth tolerable, not that the things which they suffer are grieuous, but because they that suffer them are nicely effeminate. And like as they who are tormented with the goutte, are angrie if a man come but towards them, and crie out if they be but touched: So but a shew of iniurie moueth these voluptuous wantons to choller and anger, and the least iniury offred in truth inciteth them to rage and furie. Wheras others who haue not their mindes effeminated with this luxurious curiositie, they can easelie passe ouer such trifling imperfections, and repell anger in farre more violent assaults. If any thinke these toyes too small to vndergoe a publicke censure; I would haue such know, that the lesser the occasion is which prouoketh to anger, the greater is their synne who are so easelie prouoked, and the rather they deserue a sharpe reprehension for that anger which is incited by euerie light and trifling cause, then if it were waightie and of some importance: for
how-

A prolepsis.

howsoever the occasions are but small, yet their sinne is not small. nay their sinne is therefore great, seeing the occasion which moueth them thereunto is but little, especially considering that the same parties who are fire-hot in these trifles which concerne themselves are key cold in those things which much concerne Gods glory and their owne spirituall good. For I appeale vnto their owne consciences whether they are not prouoked vnto more violent anger for these trifling toyes, then when they dishonour God by most greiuous sinne, or see him dishonoured by others. and if their consciences plead guiltie, let them rather bee offended with their owne corruptions then with the Physician which desireth to cure them.

Sect. 8.

The fift internall cause of vniust anger is curiosity, whereby men are tickled with a vayne desire and itching appetite to see and heare all things: how their friends behaue themselves in their priuate meetings; what their aduersaries

The fift
cause of
vniust an-
ger curio-
sity.

'ATreatise of Anger.

ries do and say behind their backs; how
their seruants bestow them selues in e-
very corner; whereof it commeth to
passe that desiring to know all things
they also know many things which dis-
please them, & prouoke them to anger,
for which they may thanke their vaine
curiositie: for if with the wise man they
would thinke it their glory to passe by
infirmities. *Pro. 19. 11.* or follow his coun-
*Pro. 19. 11. or follow his coun-
Ecci. 7. 23.* sayle, *Eccl. 7. 23.* *Giue not thine hart to
all the woordes that men speake, least thou
do heare thy seruant cursing thee; They
might haue lesse cause of anger, & more
contentation of minde. Whereas by in-
quisitiue inquirie after euery rumor,
and curious prying into small domesti-
call faultes, they inflame their harts with
great anger. for as the looking vppon
a small print doth more offend the
sight; then a greater because we hould it
nearer our eyes and more intently
behold it, the letters standing thicke
and neare together: so oft times it com-
meth to passe that these small domesti-
call faultes beeing curiously pried in-
to do more offend and anger vs; be-
cause they are neere ynto vs and fall
out*

out thicke ; and as it were one in the necke of another, then greater iniuries offered abroad vvhich fall out more seldome and are not so much subject to our view.

Sett. 9.

The first internall cause is to haue an open eare to euery tale-bearer, and a credulous hart to belecue them. *Pro. 26.*

20. Without wood the fire is quenched, and without a tale-bearer strife ceaseth. So that

as wood is the fires fit nourishment, so is a tale-bearer fit to nourish anger. An example hereof we haue in *Saule*, who geuing a credulous eare to those lying suggestions of that pickthanke *Doeg* was incensed to such raging anger, that the blood of the innocēt priests was not sufficient to quench the heate thereof, vnlesse he spilt also the blood of all the inhabitants of *Nob*, yea of the oxen, asses,

and sheepe with more then brutish fury. And therefore *David* speaking of *Doeg*s tongue. *Psal. 120. 4.* compareth it to coales of *Iuniper* (that is too

The first cause credulitie & listning to tale-bearers.

Pro. 26. 20

1 Sam. 22. 19.

Psal. 120. 4.

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2. Sam.
16.

Psal. 101. 5.
7.

Iam. 3. 6.

hot burning coales) because it so furiously inflamed *Saules* anger. Yea *David* himselfe geuing care to the false reporte of *Ziba*, was moued to vniust anger agaynst innocent *Mephibosheth*; and therefore hauing experience of those manifold euils which followed credulitie and listening after talebearers, he professeth that he will destroy him that priuily slaundereth his neighbour *Psal. 101. 5. 7.* And hence it is that *James* compareth the toungue to a fire, because nothing more inflameth the hart to furious anger *James. 3. 6.*

Seet. 10.

The last
cause want
of medita-
tion cōcer-
ning hu-
mane in-
firmities.
Iam 3. 2.

The last internall cause of vniust anger is want of meditation concerning the common imperfections whereunto wee are all by nature subiect: for if we did but consider that in many things we offend all, and that wee our selues haue the same faultes or greater then those which we espie in others, we would not hastily be moued to choller vppon euery trifling occasion. But it is the custome of mē adicted to anger, to imitate the *Lamia*, who (as the Poets fayne) vse their

their eyes abroad, and put them into a box when they come home: so these are but too quicksighted abroad in spying the faultes of others, but starke blinde at home in discerning their owne faultes; and though they haue a great beame in their owne eyes, yet they can easily discern a small mote in the eye of another. And the reason is because they put their owne faultes into that part of the wallet which they cast behinde their backs and therefore neuer looke vpon them, but the faultes of others into that part which hangeth before them, where into they are alwaies curiously prying.

*The externall causes of
vniust anger.*

Cap. 3. Sect. 1.

ANd so much for the internall causes of vniust anger, now vve are to speake of the externall; by which I vnderstand all outward occasions vvhich are vniustly taken, as first vwhen vve are angry with our neighbour for his

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1. vertuous
actions &
demeanor

vertuous actions. For some there are whose malignant eyes do abhorre nothing more then the bright beames of vertue, eyther because they thinke that the beautie of others perfection causeth the deformitie of their vices seeme more vggly; or that their degenerated natures are become like vnto sathans who hateth vertue because it is vertue. An example hereof wee haue in *Cain* whole

Examples.

anger was kindled agaynst his brother because he was accepted in Gods sight

Gen. 4. 5. as beeing more holy then himselfe. *Gen. 4. 5.* as also in *Saule* who was incensed

agaynst *Ionathan* for his vertuous demeanour towards *Dauid* *1. Sam. 20. 30.* in

Asa who was offended with the Prophet the Ambassadour of the Lord, for deliuering faythfully that ambassage which the Lord had put in his mouth,

2. Chro. 16. 10.

2. Cro. 16. 10. In *Nebuchadnezer* who was intraged agaynst the three children because they refused to commit Idolatrie,

Dan. 3. 13. *Dan. 3. 13.* and in the *Jewes* who were filled with wrath because our sauour

Luke. 4. 23.

Christ made a true exposition of the scriptures, and rightly applyed it vnto them, *Luke. 4. 23.* and too many exam-

ples

ples we haue in these dayes of such as cannot with any patience indure to heare their duities taught them, and their vices publickly reprobued out of Gods vvorde, or yet any priuate admonition, but they are readie (like those that are in a raging fit of a burning ague) to despight the Physitiō that ex- deuoureth to cure thē. So that in our times he is like to incur more anger yea & danger also that reprobueth sinne, thē he that committeth sinne, he that reprehendeth Atheisme and prophanenesse, then he that liueth in them. Yea so desperate is the disease of this declining age surfettēd with sinne, that the Physit on may sooner incurre hurt and dammage by the fury of his patient, then the patient help and health by the skill of the most exquisite Physition.

Styl. 2.

Secondly the cause of our anger is vn- iust, when it is only imaginarie, hauing no other ground but our owne sus- pition. And thus was *Eliab* angry with his brother *David* because he sus- pected

E. iiii.

pected

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1. Sam. 17
28.

pected him to be proud whereas in truth his owne pride was the cause of his suspicion. 1. Sam. 17. 28, and this is the most common cause of anger in these dayes; for want of loue causeth men to interpret the actions of others in the worst sense, and vppon their false surmises they ground their anger. One is angry because saluting his neighbour, he did not resalute him, whereas perhaps he not see him, or at the least hauing his minde otherwise occupied did not obserue him: another is offended if any in this companie is merry, thinking that he maketh himselfe sporte with his infirmities; another because he is too sadde imagining that it is because his companie displeaseth him. In a word as mens surmises are innumerable, so also are the causes of vniust anger. Yea so prone men are to inuent causes where none is that often times they are sore displeased because they haue receiued small benefits not answerable to their expectation, or not equall to those which they see bestowed vppon others; and so they are prouoked to Anger with small gifts as though they had receiued great iniuries

iniuries, but let vs be ashamed of such
follye and learne to leaue it. Hath thy
friend geuen more to another then to
thee? why it may be he hath deserued
more, and though he hath not, yet that
which thou hast receiued might con-
tent thee it thou wouldest make no cō-
parisons. *Nunquā eris fœlix quem turquebit* Sen-c.de-
fœlicior, he will neuer be happie who is ira.lib. 3.
vexed when he seeth one more happie. Cap.30.
Hath he geuen thee lesse then thou didst
hope for? why perhaps thou didest hope
for more then thou didest deserue, or
then thy friend could conuenientlye
geue, but if thou wouldest not be vn-
grateful! consider rather what thou hast
receiued, then what thou hast not re-
ceaued, before how many thou art pre-
ferred, rather then how many are pre-
ferred before thee.

Señ, 3.

Thirdly the cause of our anger is 3. whē the
vniust when we are prouoked therevn- cause is
to by euery small and trifling occasion; light and
because hereby loue and charity is no. of no mo-
ment.
tably violated when euery slight cause

in-

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1. Cor. 13.
7.

Pro. 10. 12

incenseth vs to anger: for loue suffereth all things: 1. Cor. 13. 7. and therefore their loue is small who will suffer nothing. Loue couereth a multitude of finnes. Pro. 10. 12. they therefore who rather finde causes where they are not, then couer them where they are, doe plainly shew their want of loue, and their too great pronenesse to anger, it is the nature of loue to make great faulces seeme little, and little faults none at all: but anger maketh euery small slip a capitall offence, and euery worde of disgrace worthie a stabbe. And as when we behould the sunne rising thorough thicke and foggie vapours, we imagine it to be of a farre greater quantitie then when the ayre is pure and cleare: so when the foggie mists of anger doe ouershadowe reason, wee suppose euery fault to be greater then it would appeare, if this turbulent affection were dispelled with the liue'ie heate of ardent loue.

Some are angrie at the imperfections of nature, which being not in the parties power to amend should rather moue compassion then prouoke anger. Others are angry at faulces committed at vnawares

wares vnwillinglie and vnwittinglye,
whereas they might with as great reason
be angry with a traveller for going out
of his way, or with one who stumbleth
in the darke, for not keeping footing, or
with a blind man for iustling or rushing
against them; For as the want of bodely
fight causeth the one, so ignorāce whch
is nothing els but the blindness of the
minde causeth the other; or with one
who is sick because he is sicke, for what
is ignorance but the mindes maladie?
but he whose hart is seasoned with true
wisdom, is not easily prouoked with
faults of ignorance, vnlesse it be wilfull
or extreemly rechelesse, considering that
while we continue in this vale of misery,
our minds are shadowed with more then
Cimerian darkenes. And therefore these
small trifling errours whereinto wee fall
for want of knowledge, will in them ra-
ther moue laughter, or at least pitie, then
prouoke anger. For as the vnhappy spea-
ches and shrewd turr es of little children
are excused because they proceed from
vvant of vvit; so should the same excuse
serue for them vvho commit faults tho-
rough ignorance and simplicitie.

Lastlie

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Seēt. 4.

4. when
the end is
vnlawfull.

Lastlie our anger is vnlawfull when as in our anger we propound vnto our selues no lawfull end; as the glorie of God, the publicke good of the Church or common wealth, or the priuate benefit of our selues or of our neighbours: but rather priuate reuenge and satisfi- yng of our tumultuous affections by the hurt or destruction of him with whom we are displeased. And this is al- wayes to be obserued in all examples of vniust anger, as in *Caines* anger to- wards *Abel*; *Saules* towards *Danid*; *Nabuchadnezers* towards the three children, the *Scribes* and *Pharises* towards our Sa- uiour Christ.

And so much for the causes of vniust anger; now we are to speake of the pro- perties thereof.

Of the properties of vniust anger.

Cap. 4. Seēt. 1.

The first
propertie,
want of
modera-
tion.

THe first propertie of vniust anger, is that it is immoderate; for though
our

our anger haue neuer so iust a cause, yet if it growe violent, and degenerate from anger to wrath and furie it is vniust, for it saoureth not of the spirit of God who is mercifull and easie to be intreated, but rather of the flesh and the corruption thereof. And therefore wrath (that is violent anger) is numbred amongst the works of the flesh, the doers whereof shall not inherit the kingdome of God: *Gal. 5, 20, 21.*

Gal. 5, 20

21.

How to
discerne
immoderate anger
I. by the
fruits.

Now if we would know how to discern when our anger is immoderate, it is easie knowne by the fruites thereof. As first when it prouoketh vs to vtter wordes dishonourable to God, either by prophane blaspheming of his holy name; or wicked cursing and imprecations, whereby we desire that he should be the executioner of our malice; or opprobrious to our neighbours, as when our anger bursteth out into bitter and reuiling speeches tending onelie to his disgrace. An example whereof we haue in *Shemei. 2. Sam. 16. 5.* who reprouing *David* for his sinnes, vseth such gaule and bitternes, that it clearely appeareth his anger proceeded not from the hatred of his

2. Sam.

16. 5.

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his sinne, but rather of his person.

a By the
want of
fit decorū.

Rom. 12.
19.

Deut. 32.
35.

Secondly vvhē vve haue no regarde of any decorum or order, eyther in respect of our selues or those with vvhom vve are angry. Not in respect of our selues, as vvhē by anger vve are prouoked to take reuenge being but priuate men, vvhēreas reuenge belongeth only to God, and to the Magistrate vvho is the Lords deputie, according to that *Rom. 12. 19. Avenge not your selues but giue place to anger: (that is to Gods anger and reuenge) For it is written, vengeance is mine and I will repaye it saith the Lorde.* They therefore vvho take vpon them reuenge hauing no lawfull calling therevnto, violate Gods ordinance by arrogating to themselves one of Gods royall priuiledges, & so make themselves guilty of high treason against God, as they are guilty of treason against an earthly prince, vvho intermeddle with any of their royall prerogatiues.

So also our anger is immoderate when vve haue no respect of the party vvith whom we are angrie, as when the sonne being prouoked to anger against his father, though it be for a iust cause, doth
not

not vse him vvith that respect and reue-
 rence vvhich becommeth him, but bur-
 steth out into vndutifull and insolent
 speeches: quite contrarie to the example
 of *Iacob*, who being but a sonne in lawe
 did not in his anger forget his dutie,
 but vsed all discretion and moderation,
Gen. 31. 36. and of *Jonathan* vvho though
 he had iust cause to be angry vvith his
 father *Saule*, yet he onely shewed it by
 rising from the table and departing. *Gen. 31. 36.*
1. Sam. 20. 34. and the like may be said of
 the seruants anger towards his maister,
 the subiects towards the Magistrate, and
 of all inferiours towards their superi-
 ours. For howsoever the law of God
 bindeth vs, to be angrie when iust cause
 is offered, yet it also tyeth vs to modera-
 tion and discretion: For it is the author
 of order and not confusion.

Seet. 2.

The second propertie of vniust an-
 ger, is in respect of the object, for wher-
 as iust anger opposeth it selfe onelie
 against sinne and iniustice, vniust anger
 is incensed against the person of the
 offendour, yea oftentimes of them who
 are

The second
 propertie
 of vniust
 anger is in
 respect of
 the object

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are innocent, nay because they are innocent, as appeareth by those examples which before I rehearsed: But if wee will be Christs disciples we must follow his doctrine and example. His doctrine

Mat. 5. 44. Love your enemies, doe good to those that hate you, &c. that you may be the sonnes of your father which is in heauen.

Where he plainly intimateth, that they are not the sonnes of God, who doe not love the persons of their very enemies: we must follow also his example, who prayed for his enemies euen while hee was vppon the crosse subiect to their

Luke. 23. outrageous iniuries. Luke. 23. 34. which blessed president holy Stephen imitated.

Acts. 7. 66 Act. 7. 66.

But many are not only incensed against the persons of their enemies who are men like vnto themselves, but also with brute beasts, which are not capable thereof, as we may see in the example of

Nu. 24. 10 Balaam. Num. 24. 10. yea euen with things vvhich want both sence and life,

Plutarch. de cohib. iracun. and so was Xerxes angry with the riuers, and sent letters full of menacing threatenings to the hills. And many such are subiect to continuall view, vvhich if any thing

thing in their hands displease them, will not flie to dash it agaynst the ground, though after they are fayne to take it vp againe, or to spoyle and breake it in peeces though afterwarde they must be glad to bestow great labour in repaying that which by greater folly they haue defaced. But these men may fitly be compared vnto children who hauing gotten a fall beate the earth; so they hauing receiued some hurt through their owne folly or negligence, are angry with those things which are ruled by them as bare instruments.

Seet. 3.

The last propertie of vniust anger respecteth the time when as it beeing long retayned becommeth hatred. And this happeneth not onely when men are prouoked vnto anger vppen waightie causes, but also whē it is grounded on the most slight occasions: for when vayne trifles haue stirred them vp to wrath they perseuer in it, least they might seeme to haue begunne without cause, and so agaynst all reason the vniustice of

F.

their

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their anger makes the persist in it with greater obstinacie. For therefore they re-
tayne it yea increase it, that the greatnes
of their anger may make men belceue
that it could not choose but arise from
some waightie occasion & iust cause: &
so they chuse rather to seeme iust then
to be iust. But more of this afterwarde
when I come to speake of the restraynt
of vniust anger.

Of the kindes of vniust anger.

Cap. 5. Sect. 1.

ANd so much concerning the causes
and properties of vniust anger, now
we are to speake of the kindes thereof.
It admitteth of a twofould distinction:
first it is eyther hidden and couert, or els
professed and manifest. Hidden anger is
of two sortes; the first is commendable
when as men labour by all meanes pos-
sible to subdue the affection & to smo-
ther the flame after it is kindled that it
burst not forth into vnseemely wordes
or actiōs fauouring of reuenge. And this
is a fruite of the spirite, which when it
cannot repell anger and keepe it from
entrance; in the next place it endeauou-
reth

Hidden
anger
which is
comenda-
ble.

reth to expell and repress it.

The other sorte of hidden anger is to be cōdemned, when as men nourishing it in the hart do notwithstanding conceale it, that they may have the better opportunity of reuēge, which they are purposed to leeke with such a full resolution, that they refuse all parley least they might be brought to a truce or cōclude a peace. This anger is farre worse then that which is professed both in respect of the partie who is angry, and the other with whom he is angry. In respect of the partie himselfe because contayning in him this turbulent affection, it doth vex and torment him, like a raging fire which hath no passage, or a violent streame whose current is stopped. And hereof it is that anger is sayd to be of the vipers brood because it pineth and consumeth him in whom it is bredde. In respect of him also with whom he is angry, because it maketh him lesse wary in preventing his malice, & therefore the more easily surprised. In regard whereof a secret enemy is more dangerous then one who professeth his enmitie, for as a small companie of men lying in

Hidden
anger
which is to
be con-
demned.

De *A Treatise of anger.*

an ambushment, will more easely overcome a greater force, then if they should march agaynst them with banners displayed: so a weake enimie hiding his anger and watching his best opportunity of reuenge, is more like to circumuent and surprise one more mightie then himselfe, then if he should professe his malice.

Examples Examples hereof wee haue in the scriptures: in the olde serpent who cloaked extreame malice vnder goodly wordes and fayre promises, professing himselfe a kinde friend to our first parentes when hee wholly intended their eternall destruction. *Gen. 3. 1. &c.* as also in *Cain* who talked familiarly with his brother as in times past when as he already had resolved his murther in his hart, which also presently after he acted with his hands. *Gen. 4. 8.* So *Absolon* like a cunning courtier concealed deadly malice two yeeres together against his brother *Amnon*, to the end that beeing not suspected he might obayne the more fit opportunity of reuenge. *2. Sam. 13. 22. 23.* The like example we haue in *Ioab* who kindly saluting *Amasa* cruelly stabbed him

him while he louingly embraced him.
 2. Sam. 20. 9. As also in the traytor Iudas
 who betrayed his maylter while he kis-
 sed him. Luk. 22. 47. Neyther is our age
 fruitfull in all sinne, barraigne of such
 examples: for how many Italianate ma-
 chiuiilians liue among vs, who will not
 sticketo giue most kinde congeis with
 hand cappe and knee, to them from
 whom they are most entiranced in their
 harts; and looke most smoothly vppon
 them agaynst whom they haue concey-
 ued deepest malice? So that their anger
 is like vnto riuers which are most daun-
 gerously deepe where the streame run-
 neth stillest and smoothest. If you aske
 these men the reason hereof, they wil tell
 you that (according to the rules of their
 maister Machiuill.) *Professa perdunt odia*
vindicta locum. Professed anger taketh a
 way oportunitie of reuenge. but let vs
 know that as in malice, and dissembling
 thereof, they are like vnto the Deuil him-
 selfe, so without repentance they shall be
 like to him in punishment. And so much
 for hidden anger.

Sect. 2.

Professed anger is to be seene when ey-
 ther

f. iii.

2. Sam.
 20. 9.

Luk. 22.
 47.

Seneca in
 Medea,

Professed
 anger two
 fould.

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**R. Sullen
or silent
anger.**

ther men of set purpose do neglect the signes and duties of loue, or els in shewing & bringing forth the fruits of anger. For the first: some in their anger are sullenly silent from day to day, and moneth to moneth, not vouchsaufing to speak a worde to those with whom they are displeased, though they dayly conuerse with the m; as though with their loue & charitie they had lost their tongues also. But such mē forget the end why God gaue them a tongue, that is, that it might be not onely an holy organe to sing our creatours prayse, but also that we might be enabled thereby to conuerse more familiarly and louingly one with another; as also that thereby we might preserve this loue begun by taking away all offence; for as the lord hath giuen a tongue to enquire out an iniurie, as also to reprove and reprehend the offendour, so he hath giuen the same tongue to make a iust excuse for the working of reconciliation. It may be if thou wouldest come to expostulate the matter with thy neighbour, he would eyther iustly excuse his fault, or humbly confesse it and desire pardon, vvhetheras now thou

thou makest him thine enemy by denying him all meanes and hope of reconciliation: for what hope can he conceive of peace, seeing thou wilt not so much as come to a treatie.

Sect. 3.

Secondly professed anger is shewed by the manifest fruites thereof, and they are of two sortes euill speaking and euill doeing. By euill speaking, as when men do manifest their anger in spitefull rayling vvordes vvwhich are farre vnbecoming not onely a Christian, but also an honest infidell. This is condemned in the one and thirti^e verse of this chapter. *Let all bitternesse, anger, and wrath crying, (that is clamorous rayling) and euill speaking be put away from you.* And that vve may the rather be moued to abstaine from this odious vice, let vs cōsider that God made the tongue to be an instrument of his prayse and not to dishonour him by cursed speaking. And therefore hee vvill not hould him guiltlesse, vvwhich makes this heavenly organe of his spirite created

2. Anger is manifested by euill speaking or euill doeing.
1. Euill speaking.

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ated to shewe forth the creators prayse
a cursed instrument of Sathan in reui-
ling and slaundring our neighbour. and
this our Sauour Christ teacheth vs: *Who-
soever (sayth he) shal say vnto his brother Ra-
ca; (that is the least worde of reproch)
shalbe worthy to be punished with a councell
(that is an assembly or senate of Magi-
strates) And whosoever shall say foole shalbe
punished with hell fire Math. 5. 22.* Let vs

Mat. 5. 22.

remember that by our wordes we shalbe
iustified and by our wordes we shalbe conde-
demned: and good reason, for *Verba sunt
animi indices*, the tongue is the harts inter-
preter, and therefore our sauiour Christ

Math. 12.

sayth, *Ex abundantia cordis os loquitur.*

27. 34.

Out of the abundance of the hart the
mouth speaketh. yea this the wise *Socra-
tes* well knew; and therefore when a cer-
tayne father had sent his sonne to him,
to the end that seeing him he might per-
ceiue his dispositiō, he layd to the young
man: *Loquere adolescens, vt te videam*
speake young man that I may see thee,
noting therby that the disposition of his
hart was best knowen by the wordes
of the mouth. Seeing therefore God iudi-
geth according to the hart, and seeing
the

the hart is best discerned by the tongue
great reason it is that by our words wee
should be iustified or condemned. let vs
remember also that if for every idle
word we must geue an account at the day
of iudgement, how much more for
rayling and reuiling speaches? and if
these meditations alwayes runne in our
minde we will in our greatest Anger
followe the practize of the Prophet
David, *Psa. 39. 1.* that is, we will bridle our
mouthes that we may not sinne with our
tongue.

Math 12.
36.

Psa. 39. 1.

Secondly professed anger is expressed
by euill doing, when either in our an-
ger we offer iniuries or seek reuenge for
those which are offered vs; both which
are forbidden in the word of God. The
first *Leuit. 19. 13.* Thou shalt not doe thy
neighbour wrong and *Psa. 15. 3.* it is set
downe for a note of an inheritour of
Gods kingdome not to doe euill to our
neighbour: and consequently he that is
prouoked by anger to offer iniury to
his brother, can haue no assurance
with out repentance that he is an heire
of Gods kingdome. And this may
further appeare *Math. 5. 22.* for if hee
who

2. Euill do-
ing.

Leuit. 19.
Psa. 15. 3.

Math. 5.
22.

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who vseth reproachfull wordes bee in daunger of hell fire, what shall wee thinke of him that goeth further, namely to wicked deedes? as therefore wee tender our soules saluation, let vs rule our hands though wee cannot rule our affections.

Secondly it is expressed by reuenging iniuries receaued, vvhich though it be not altogether so great a sinne as the other, yet it is also condemned and forbidden as no small sinne in the worde of

Math. 5. 39. Resist not euill but to him who smiteth thee on the right cheek, turne the left also. &c. Rom. 12. 19. Auenge not your selues, for it is written, vengeance is mine, and I will repay saith the Lord. And so much for the first distinctiō of anger.

Sect. 4.

A second distinctiō of anger in respect of the subiect.

Secondly anger is distinguished into three kindes in respect of the subiect thereof; The first is of those who are soone angrie and soone pleased. The second of them who are slowe to anger and also slowe in beeing reconciled. The third of those who are soone provoked

uoked to anger, and also long continue in it.

For the first they may not vnfitly be compared to flax which is soone kindled & set on fire, but soone also extinguished vnlesse the flame be continually nourished with new matter: so their anger is easily inflamed by the least sparke of occasion, but soone mitigated vnlesse it be nourished with new prouocations. or their anger may be likened vnto fire in thornes which maketh a great blaze for the time, and yeeldeth a crackling noyse but soone goeth out vnlesse a new supplie of matter be continually added: so they are soone inflamed, but when their anger hath a little spent it self in wordes like the crackling of thornes, it is soone quenched and pacified.

1. Hasty anger.

These men in the world are said to haue the best natures, but intruth it is farre otherwise. For that nature is best which most resembleth God himselfe, who as he is slowe to anger so he is ready to forgive. *Psa. 103. 8. 9.* If therfore we would in truth haue good natures we must imitate the Lord, that is, bee long before wee are prouoked to Anger and readie

Hasty natures in the world commended.

Psa. 103. 9.

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to be reconciled; to the first we are exhorted *Iam. 1. 19. Be slow to wrath; to the latter, Math. 5. 23. Agree with thine aduersarie quicklie*, and that not onely when thou hast offended him, but also when he hath offered the iniurie vnto thee and that not once or twise or till seauen times, but vnto seuentie times seuen times, as our Sauour exhorteth *Math. 18. 22.*

Seet. 5.

Hasty anger forbidden. But least we should content our selues with this nature which of naturall men is thought commendable, let vs consider first that it is condemned and forbidden in the word of God. *Eccle. 7. 11.* be thou not of an hastie spirit to be angry; for anger resteth in the bosom of fooles. Yea our Sauour condemneth it as murder in Gods sight. *Math. 5. 22.*

Hastinesse to Anger a foolish and dangerous vice. Secondly we are to consider, that this hastines to anger is a foolish vice, for as it alwayes beginneth with rashnesse, so it most commonly endeth with repentance; for after the hastie man hath injured his neighbour by vnadvised words

or

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or iniurious deeds, then he sheweth himselfe sorie for it; and so like a foolish Surgeon first he breaketh his head and after giues him a plaster, which though it heale the wound, yet oftentimes it leaues a scarre.

And yet I speake of the least evils which accompany rash anger, for how many haue there been who in their furie haue reuealed their friends secrets, more deere vnto them then their owne liues? yea how many thorough this rashe anger haue violated the persons, nay murdered them with whom they were linked in the straightest bond of friendship? & so haue done that in a moment which they haue with bitterness repented the whole course of their liues, then the which no greater follie can be committed. And therefore it is well said of the

wise man, *Pro. 14. 17. He that is hastie to anger committeth folle,* and verse 29. *Hee that is slow to anger is of great wisdom, but he that is of an hastie minde exalteth folle.*

*Pro. 14.
17.*

vers. 29

And lest we should thinke that he seldom thus offendeth, he telleth vs. *Pro. 29. 22. that a furious man aboundeth in transgression.* *Pro. 12. 16. Eccl. 7. 10.*

Pro. 29.

22

Self.

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Sect. 6.

Obiect. 8. But here the chollerick mā wil alledge for himselfe, that he is hastie by nature

Answer.

and therefore to be borne with. I answer, that wee haue not this nature by creation, for we were created according to Gods owne image, who is slowe to anger; but this corruption hath taken hold of vs by reason of our originall sinne; and therefore we are not to excuse one sinne by another, but rather earnestly to labour that this pollution may be washed away with the water of Gods spirit, who by his grace doth reforme nature. For those who are regenerate by the holy Ghost, though naturallie they be as rauinous and cruell as the Wolfe and Leopard, they shalbe made as milde and innocent as the Lambe and Kid: and though they be as fierce and furious as the Lion or Beare, they shall become as tame and gentle as the Cowe or Calfe, according to the Prophecie, *Esa. 11. 6. 7.* *The Wolfe shall lye with the Lambe, and the Leopard shall lye with the Kid; and the Calfe and the Lyon & the fatted beast together*

Esay. II.
6. 7.

ther, and a little childe shall leade them, and the Beare shall feede with the Cowe and their young ones shall lye together: not that regeneration doth take away nature and the affections, but because it doth partly subdue their violence and furie, and partly sanctifieth and reformeth them; so that whereas they were hurtfull and and pernicious, now they are good and profitable to themselves and others, the qualitie and the obiect of them being altered. Their loue which vvas immoderately set on the world and the pleasures of the flesh, is now fixed vpon God, their neighbour, and spirituall things. Their ambitious hope vvhich expected nothing but honours and riches now longeth after the presence of God and fullnesse of ioy in the heauenly Ierusalem. Their timorous feare wherby they were restrained from doing good, and constrained to do that which was euill, because they would not displease men; is now a notable bridle to curbe in their vnlawfull desires, and a sharpe spurre to prick them forwarde in the course of Godlynesse, because they would
not

¹
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Pro. 14.
27.

not offend God; and whereas before it was a corrupt fountaine from which nothing did spring but polluted streams of sinne, whose descent is into the deepe gulph of eternall perdition, now it is become the *Wellspring of life to make us avoide the snares of death*, as it is, *Pro. 14, 27*. So likewise rashe and vnbrideled anger, which before regeneration caused men to rage against the person of their neighbour, doth now oppose it selfe against sinne and vniustice onely, whereby God is dishonoured and the church and common wealth damnified.

Sect. 7.

Do not therefore hereafter excuse thy furious and rashe anger by alleadging thy nature, for thou mightest as well say, I cannot abstaine from it, because I am carnall and vnregenerate, as because I am hastie by nature: for those who haue laide aside the olde man, and are renewed by Gods spirit, haue this affection partly tamed and subdued, and partly sanctified, reformed, and made fit for necessary and profitable vses: wheras on the

the other side they that let the raynes loose to this corrupt affection were neuer washed with the water of Gods spirit, and consequently while they continue in this state cannot enter into the kingdome of Heauen *Ioh. 3. 5.*

But that we may neuer alleadge this vaine excuse let vs consider further that it is no better then Lazars ragges to couer the deepe festred sores of our corruption; or then *Adams* fig leaues to hide the nakednesse of sinne, which may be as fit a vizour to disguise euen the most vgly vices as this of anger: for nature corrupted prouoketh not onely to rash anger, but also to all outrages. And therefore the murtherer by as great shewe of reason might excuse his murther because he is by nature cruell; or the adulterer his adultery because he is by nature lecherous; or the theefe his theft because he is by nature couetous, as the hasty man his anger because he is by nature chollericke. As therefore if a murtherer or theefe should come before a iudge, and excuse his fact by saying it was his nature, and therefore he could not chuse but commit it, the iudge would
G. answer

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answere that it was his destinie also that hee should bee hanged : so when we shalbe arraigned before the Lord chiefe iustice of heauen and earth, the alleadging of our corrupted nature will be so farre from excusing vs, that it alone wilbe sufficient to condemne vs. And so much for the first sort of anger which is to be seene in angry and chollericke men.

Seet. 8.

*2. Anger
which is
slowly en-
retained
but long
retayned.*

The second sort is of such as are slow to anger, but beeing incensed are hardly pacified. And these are like vnto more solid timber, which is long before it be kindled, but beeing kindled continueth long in burning. As these are better then the other in respect of their slownes to wrath, so they are farre worse because they continue in it; for anger retayned becommeth hatred, which is an affection farre more pernicious then anger it selfe, and much more incorrigible; for as rash anger is most commonly

monly ioyned with repentance; so this inueterate anger is alwayes ioyned with perseuerance in euill. And he that is subiect thereunto doth not onely fall into sinne, but also is resclued to continue in it; yea he taketh delight therein oft times by meditating on reuenge; as we may see in *Esau* who was resclued to retayne his anger agaynst *Iacob* till his fathers death, and in the meane time comforted himselfe by thinking on reuenge, *Gen. 27. 41. 42.*

Gen. 27.

41. 42.

But if we would be the children of our heauenly father; vve must resemble him not onely in slownesse to anger but also in swiftnesse to forgeue: and though our brother offend vs seauentie times seauen times, yet must we continually be readie to imbrace reconciliatiō.

Math. 18. 22. and so we shall not be overcome of euill, but overcome euill with goodnesse, as the Apostle exhorteth vs.

Math. 18.

22.

Rom. 12. 21. Whereas if we continue in malice we shall make our selues like vnto Sathan, and subiect to Gods wrath:

Rom. 12.

21.

For with what measure we mete it shall bee measured vnto vs agayne, *Math. 7. 2.*

F ii.

And *Math. 7. 2.*

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And as we forgeue men their trespasses,
so will our heauenly father forgeue
Mat. 6. 14 vs. *Math. 6. 14. 15.* and so much for the
15. second sorte.

Seet. 9.

Hastinesse
to anger
& slownes
to recon-
ciliation,

The third sorte is of them who are easily prouoked vnto anger, and beeing prouoked wil neuer be reconciled. These men are monsters in nature, and flat opposite to the Lord: for whereas he is slowe to anger and readie to forgeue, they are most slow to forgeue and most prone to anger. This anger I know not how to expresse, nor to what I may compare it, seeing naturall things cannot resemble it, because it is monstrous and agaynst the nature of all things sauing man. For the most fierce *Lions* & cruel *Tigers* haue some cause which incenseth them to anger, and some measure and end of their fury after it is prouoked: and therefore they are farre worse who are angry without a cause and know not how to make an end. Seeing therefore naturall things are not fit to resemble them

them, let vs consider artificiall. they are like vnto tinder, which beeing kindled with the least sparke will also retayne the fire till it be consumed : but herein they are vnlike; the tinder may easily be extinguished but their anger can by no meanes be mittigated, the tinder doth but consume it selfe, or at the least those things which are neare about it, but those that are from them furthest distant are often scorched vvith the burning heate of their furious passion: It is like vnto vvild fire vvwhich most easily taketh hould of euery thing and is most hardly quenched, but herein it is farre more violent and pernitious, that whereas wild-fire may be exstinguished vvith Vinegere or Milke, this can be quenched onely with bloud yea vvith the heart bloud. There is nothing therefore in the world naturall or artificiall, vvwhich doth sufficiently expresse this vilde affection; it onely can be resembled by the malice of Sathan, who for no cause maligned God and vs, and yet his malice will neuer haue end, vnlesse therefore we would be worse then all things naturall or artificiall, yea as bad as the

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diuelli himselfe, we must be eyther slow
to anger or readie to forgeue.

*The manifold and great euils which
accompanie vniust anger.*

Chap. 6. Sect. 1.



And so much for the
kindes of Anger:
now we are to set
downe the preser-
uatiues whereby we
may be preserved
from this sicknesse
of the soule, and
some medicines to cure vs vwhen vwee
are fallen into it. But for as much as it
is in vayne to prescribe physicke vnlesse
the patient will take it; and seeing few
or none are willing to take physicke
vnlesse they see the necessitie therof in
respect of the daungerousnesse of their
disease; I will first shewe the greatnesse
and malignitie of this sicknesse of the
minde vniust anger, and afterwards pre-
scribe the remedies.

The

The greatnesse and daungerousnesse of this disease appeareth by those great euils which it worketh, and that both priuate and publique. The priuate euils concerne eyther our selues or our neighbours. The euils which concerne our selues are incident to the whole man or to his seuerall partes the body and the soule.

The daungerousnesse of anger shewed by the euils which it worketh.

The euils which anger bringeth to the whole man are diuers. First it defaceth in vs the image of God; for vwhereas the image of God doth specially consist in the vertues and graces of the minde, anger ouerthroweth them all, and first of all pietie which is the cheefe of all, and the some of the first table.

The euils which anger bringeth to the whole man.

1. Vniust anger defaceth Gods image. It ouerthroweth pietie.

It extinguisheth the loue of God: for how should we loue God whom we haue not seene, if we doe not loue our neighbour whom wee haue seene? 1. *Iohn 4. 20.* And how doe we loue our neighbour, if vppon no cause or euery trifling cause, we be incensed to iniust anger agaynst him?

Ioh. 4. 20

It ouerthroweth the principall part of Gods worship inuocation: for if we would

would

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would compassse the *Altar* and there offer vp the sacrifice of prayer and thankgiuing; We must first wash our hands in innocencie *Psal. 26. 6.* And this the Apostle *Paul* requireth *1. Tim. 2. 8.* That we lift up pure hands without anger. And our saviour *Christ* commaundeth that before we offer any gift vnto the Lord we first seeketo be reconciled. *Math. 5. 23.* so long therefore as we continue in our anger we are vnfit to pray, as it most manifestly appeareth in the fift petition, where we desire so to be forgiven as we forgive: and because the Lord would haue vs deeply consider thereof, hee thinketh it not sufficient to set it downe in the Lords prayer. *Math. 6. 12.* but he againe doth single this out of all other the petitions; & inculcates it the second time, verses 14. 15. If you forgive men their trespasses, your heavenly father will also forgive you, but if you will not forgive men their trespasses neither will your father forgive your trespasses. If therefore vvee offer vp this prayer vnto God continuing in our Anger, vvhat doe we els but intreate the Lord that he will continue his anger towards vs? A

Psa. 26. 6.

1. Tim. 2. 8.

3.

Mat. 5. 23

Math. 6.

12.

v. 14. 15.

nota.

notable place to this purpose we haue:

Eccles. 28. 1. He that seeketh vengeance shall finde vengeance of the Lorde, and he will surelie keepe his sinnes. 2. Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiven thee also when thou prayest. 3. Should a man beare hatred against man & desire forgiveness of the Lord? 4. he wil shew no mercie to mā who is like himselfe and will he aske forgiveness of his owne sinnes? 5. If he that is but flesh, nourish hatred (and aske pardon of God) who wil inreate for his sinnes? 6. Remember the end and let enmitie passe, &c.

*Eccles. 28.
I 2. &c.*

It also maketh men notablie sinne against the third commaundement, by causing them thorough impatience to fall into cursing and imprecations, swearing and blaspheming the name of God.

It causeth them also grievouslie to sinne against the fourth commaundement, by making them vnfit for the exercises of the Sabaoth, as Inuocation and hearing of the worde, because they who are possessed therewith haue their minds disturbed and distracted either by thinking vpon the iniurie, or els of reuenge.

So that there is not one commaunde-

ment

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ment of the first table which anger doth not notoriouſſie violate.

It ouer-
throweth
Iuſtice &
charitie.

But as it ouerthroweth the vertues of the firſt table which reſpect pietie, ſo alſo of the ſecond table which reſpect Iuſtice, and firſt of all iuſtice it ſelfe; whoſe generall rule is this, *Ut ſuum cuique tribuatur*, that that be giuen to euerie one which belongeth to him. For anger maketh men not onelie to negleſt all good duties which they owe vnto their neighbours, but alſo to oppreſſe them with vnderſerued iniuries and vniuſt reuenge.

It ouerthroweth alſo charity which is the ſome of the ſecond table, whoſe general rule is this, *That we loue our neighbours as our ſelues*: for anger in ſteed of performing any duties of loue, cauſeth men to bring forth the fruits of hatred: and in ſtead of louing their neighbours as themſelues, it maketh them to hate them as their mortall enemies.

Infinite it were to ſtand vpon particulars, but by this which hath beene ſaid it is apparant, that the furious flame of anger doth conſume in vs all the vertues and ſanctifying graces of Gods ſpirit, where-

wherein principallie the Image of God
consisteth.

Sect. 2.

Secondlie as it defaceth in vs the
image of God, so it doth make vs like
vnto Sathan, for hee is the spirit of dis-
cension, wrath and reuenge, as God is a
spirit of loue and peace. It is the nature
of Sathan to delight in rage and furie,
for he is a murtherer from the begin-
ning, *Ioh. 8. 44.* not onely murthering
himselfe, but prouoking others to mur-
ther, by filling their harts with wrathe
and reuenge. And this the Heathens
were not ignorant of; for they called
these wicked spirits which are the au-
thors of anger, discension, and reuenge,
furies, because they filled mens mindes
with furie and madnesse.

Sect. 3.

Thirdly it maketh vs subiect to Gods
anger: for as we forgue others, so doth
God forgeue vs. *Math. 6. 14. 15.* If
therefore wee retayne our anger to-
wardes our brethren, God will retaine
his

1. Vniust
anger ma-
kerh men
like the
deuill,

Ioh. 8. 44

3. It mak-
eth men
subiect
to Gods
anger.
*Math. 6.
14. 15.*

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his anger towards vs. We know by common experience, that he who is appointed an arbitratour or dayfman to reconcile neighbours, is oftentimes by the forward behauour and obstinate stiffnes of the one partie so offended and displeased, that whereas he was indifferent he is made an aduersarie : so the Lorde playeth the part of an vmpire or arbitratour, to worke reconciliation betweene brethren ; But if either of them bee so stiffe and contentious that he will not be reconciled , what doth he els but by refusing the Lordes arbitrement and determination make God his enimie?

Sect. 4.

4. Vniust
anger ex.
poseth me
to con-
tempt.

Fourthly it exposeth men to contempt: for howsoeuer they are therefore angry because they would not bee despised and disregarded, yet nothing in truth doth sooner worke contempt in the mindes not onely of strangers but also of a mans owne children and seruants then vniust anger. For when their anger and the fruites thereof, clamorous brau-ling and fighting are vsuall and com-
mon

mon as well for trifles as waightie matters, men desperately contemne both, when they haue no hope to preuent either. They therefore who desire that these bitter drugs of correction should haue any effectuall operation in the mindes of inferiours, for the purging away of their faults and vices, must vse them like Physick, which if it be ordinary will worke noe extraordinary effect, because it groweth familiar with our natures and therefore not fit to worke vppon them: *nam medentur contraria*; and hence it is that Physick becommeth vnprofitable to those men in the time of greuous sicknes, which vppon euery trifling occasion haue vsed it in the time of health, and made it as it were sauce to digest their meate: so if we would haue the physick of the minde, correction and chastizement, to worke desired effect, they must be vsed sparingly and not for euery slippe and infirmity, which oftentimes in wisdom should be dissembled as though it were not perceiued, and often pardoned in hope of amendment. otherwise if euery toy and small oversight prouoke anger, and anger incite to
 com scoul-

Correctio
to be vsed
like Phys-
icke.

The vani-
ty of ordi-
nary scoul-
ding and
bawling.

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scoulding and fighting, not onely the parties corrected are not bettered, but rather made more obstinate and obdurate in their vices (for their harts like Anuils become harder with often beating) but also he that correcteth, doth disfurnish himselfe of all fit remedies to cure more desperate diseases. For if he vse bitter chiding and seuerer fighting for the cure of euery trifling fault, what remedie doth he reserue for correcting and reforming haynous offences? surely none. Whereby it commeth to passe, that inferiours will not be restrained from committing all faults, but rather will be as easelie induced to commit the greatest as the least, because there is no great difference in the punishment.

Discretion
required
in cor-
rection.

Senec. de
ira lib. 2.
cap. 33.

But he who is wise and discreet will passe ouer many small faults as though he perceiued them not, both because (as one saith) *Gratissimum est genus venia nescire quid quisque peccauit*. It is the most acceptable kinde of pardon to seeme ignorant of the fault; as also least taking notice of euery little slippe, hee make the offendour shamelesse and impudent in defending, that as well done,
which

which hee cannot excuse as not done. Whereas so long as he thinketh his fault vnknowne, he will bee so fearefull of committing the like, that he will be carefull in hiding that which he hath already committed. But if he perceiue that the offendour taketh occasion by his ignorance to offend often in the like kinde, then is hee to take notice of the fault by vsing milde admonition; if that will not preuaile, then more sharpe reprehension; but yet in priuate, for manie witnesses of the fault maketh him lesse ashamed to commit the like; whereas feare of open disgrace will restraine him from it so long as he is not already disgraced. But if the offendour impudentlie and obstinately persist in his vice, or that the fault at the first bee more notorious, then is hee to proceede to chastizement and correction as the Surgeon to the mortifying of a member, when the soare is past all other cure. In dooing vwhereof hee is to auoide all furious anger, and to vse sobernesse and discretion, ioyning with his chastizement wholesome admonitions,

conuin-

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conuincing the conscience of the offendour, by laying open the haynousnesse of his fault out of the worde of God; or els by shewing him how he hath offended against the lawe of nature or ciuill honestie. And hereby it will appeare to the offendour, that his punishment proceedeth from the hatred of his sinne and not of his person; and so it wil cause him also more to hate his fault, then eie-ther his superiour that correcteth him for it, or then the punishment it selfe which is deseruedly inflicted.

The profit that followeth well gouerned discretion.

If superiours would vse this milde and sober discretion, surelie it would better containe inferiours in obedience then furious anger. For whence is it that one mans looke is more regarded then anothers wordes? one mans milde admonition, then anothers bitter reprehension? one mans discreet reproofe then anothers continuall brawling and fighting? surelie from milde and well gouerned discretion which worketh in inferiours an awfull loue and sonne like feare, which more stronglie containeth them in obedience, and more forcibly restraineth them from committing any fault repug-

repugnant therevnto, then furious anger and rage, or the fruits thereof continuall chiding and fighting. For continuall anger and seuerer punishment for euery small fault, without admitting any excuse, doth not make inferiours sorne because they haue offended, but carefull and cunning in hiding and dissembling their faults, or shamelesse and impudent, eyther in denying or defending them.

Againe as many stripes do harden the skin to indure them; so do they harden the hart to contemne them; and they which vse much chiding do moue their inferiours to imagine that it is their naturall cōmunication and not any reprehension. If lightening and thunder were as common as the sunne shine, though they bee terrible in their owne nature, yet who would regarde them being so vsuall? and how much lesse then the impotent brawling of an angrie man? They therefore who would haue their anger feared and respected, must let it like the thunder happen seldome, or els it will not be regarded like the thunder. When the Fox first saw the

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H Lion,

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Lion, he trembled and quaked for feare, not daring to come neare him; when he sawe him the second time hee approached somewhat nearer, but when he sawe him dayly, he feared not almost to come within the reache of his paw: so if thou but seldome shew thy selfe like a Lyon, thou wilt be feared and respected, whereas if continually thou appeare in this shape, euen thy most basest vnderlings will not regarde thee. Yea if peraduenture they spie the Asses eares vnder the Lions skinne, that is, follie in thy furie, (which are seldome seuered,) they will not stick to ride, and deride thee.

Seet. 5.

The euils
which vn-
iust anger
bringeth
to the bo-
die,

x. It de-
formeth it

And so much for the euils which anger bringeth to the whole man: now wee are to speake of the euils which it bringeth to his seuerall parts, and first of his body. Whereas the body of man is excellent by nature, and farre surpassing all other earthly creatures, anger doth so deforme it, that it becommeth more vglie and horrible then any of them. For it maketh the haire to stand an end, shewing

shewing the obdurate inflexiblenesse of the minde. The eyes to stare and candle, as though with the Cockatrice they would kill with their lookes. The teeth to gnash like a furious Bore. The face now red, and soone after pale, as if either it blushed for shame of the mindes fol- lie, or enuyed others good. The tongue to stammer, as being not able to expresse the rage of the hart. The bloud ready to burst out of the vaines, as though it were affraide to stay in so furious a body. The brest to swell, as being not large enough to containe their anger, and therefore seeketh to ease it selfe, by sending out hot-breathing sighes. The hands to beate the tables and walles, which neuer offended them. The ioyntes to tremble and shake, as if they were affraide of the mindes furie. The feete to stampe the guiltlesse earth, as though there were not room enough for it in the whole elemēt of the aire, and therefore sought entrance into the earth also. So that anger de- formeth the body frō the hayre of the head to the soale of the foote; how vgly ther- fore is anger it self, when the effects ther- of are thus monstrous in so beautifull

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a subiect? how monstrouslie doth it deforme the minde, when the signes thereof be thus horrible in the bodie?

Seēt. 6.

2. It exposeth it to daungers.

But as it deformeth the body, so it exposeth it to infinite daungers by provoking men to enter into priuate frayes and needlesse quarrels, with such desperate resolution, that they wholly neglect themselves that they may hurt their enemy. Like to the Waspe or Bee which venture their owne liues, that they may but sting those that āger thē; so they, that they may satisfie their fury by reuenging a small iniury are ready to receaue a greater, for they care not to defend themselves so they may offend their enemy. Nay they are desirous to geue wounds, though it be through their owne bodies. And hence it is that some paying anger haue put in either hand a sword, as being fit to hurt another, but not to defend himselfe.

But what should I speake of receauing hurt by outward enemies, seeing the angrye man when he hath noe other foes

foes to hurt him, doth with his owne hands offer violence vnto himselfe? as is euident in their example who in their rage will not stick to pull of the haire of their owne heads and beards, and to offer manie other furious outrages against their owne persons. So that the wise Solomon might well say, *That a man of much anger shall suffer punishment*, for if no man els will, he will punish himselfe. And so much for the body.

Pro 19.
19.

Seet. 7.

But anger bringeth no lesse euils to the soule. First like a darke cloude it ouershadoweth and blindeth the light of reason, and for the time maketh men as though they were distraught of their wits. Whereof it is that anger is called *Breuis furor*, a short madnesse, because it differs not from madnesse but in time, Sauiug that herein it is farre worse, in that hee vwho is possessed with madnesse, is necessarilie, will he, nill he, subiect to that furie: but this passion is entered into wittinglie and willinglie.

The euils which anger bringeth to the soule.

I It blindeth reason.

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H iii.

Mad.

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Madnesse is the euill of punishment; but anger the euill of sinne also; madnes as it were thrusts reason from it imperi- all throne, but anger abuseth reason by forcing it with all violence to be a slaue to passion.

And in this respect it may fitly bee compared vnto a cruell tyrant, who ha- uing inuaded the gouernment of the common-wealth, doth ouerthrow coun- saile, lawe, and order, and ouer ruleth all by force and furie: so anger hauing ob- tayned soueraigntie ouer the minde, ta- keth away all iudgement, counsaile and reason, and ouerswayeth all by foolish affection and raging passion. And there-
Eccle. 7. 11 fore *Salomon* saith well, that *Anger* resteth in the bosome of fooles, for either tooles it findeth them, or fooles it maketh them. The reason is apparant, because anger maketh men rashe and vnadvised in their deliberations, and so their coun- sayles and designs prooue imper- fect and without lyfe, lyke abortiue byrthes which are borne before theyr time.

Examples.
Gen. 34.
25.

Examples hereof we haue in *Symeon* and *Leuy*, vvho like madde men im- brued

brued their handes in the bloud of man-
nye innocents to reuenge the iniurie of
one offendour. In *Saule* who for an
imaginarie fault of one man, put to
death, man, woman and chiide, in the
Citie of *Nob*, and not satisfied here-
with, hee raged also against the beasts
with more then beastly cruelty. Yea *Da-
uid* himselfe beeing haunted with this
furie, vowed the death not onely of
churlish *Naball*, but also of all his inno-
cent familie for his fault.

1. Sam. 22
12.

1 Sam. 25
13. 22.

You see then that anger peruerteth
iudgement, ouerthroweth counsaile, and
putteth out the eyes of reason, making
it the slaue of passion, fitte to execute
those workes of darkenesse, in vvhich
rage imployeth it. Lyke vnto the
Philistines vvho hauing put out the
eyes of *Sampson*, made him to grinde
in theyr Myll, and to doe theyr drudge-
rie: So this raging passion hauing put
out the eyes of reason, makes it a fit
instrument for his owne businesse,
that is, in plotting and deuising that
reuenge vvhich is pleasing and accep-
table vnto it. VVhereby it euident-
lye appeareth, that furious anger is
H iiii. a no-

Judg. 16.
21.

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a notable meanes which Sathan vseth to worke our destruction. For when once by rage hee hath blinded the eye of reason, he can easilie leade vs into a gulphe of all wickednesse. In respect whereof Sathan is compared to a carion Crowe, which intending to make the carkasse of some scellie Lambe his greedie praye, doth first pick out the eyes, that it may not bee able by flight to prevent a further mischief: so he indeauouring to make a praye of our bodyes and soules, doth first seeke to blinde reason, which is the eye of the soule, with the furie of passion, that so not hauing iudgement to discerne his sleights, nor wisdom to auoide them, he may the more easilie lead vs into the pit of perdition. Or he may be likened to a cunning fisher man, who troubleth the water that the Fische may not discerne his net: so Sathan blindeth our reason with this turbulent affection, that we should not discerne the sinnes which like nets he hath laide to intangle vs, before wee be fallen into them. For anger casting a mist of perturbation before the sight of reason, maketh men vnable to iudge of good or euil,

euill, right or wrong; and whereas reason in it owne nature iudgeth that which is right, anger maketh that seeme right, which it iudgeth.

If therefore we auoyde those things most carefully which hurt the eyes, or if they be hurt vse such medicines as are fit to cure them, because the eye is the light and guide of the whole bodie: with how much more attentiu care ought we auoide anger that blindeth reason, seeing it is the light and guide of the soule, which onely eye of humane direction beeing put out, like *Poliphemus* we wander in the desertes of finne and wickednesse? if men abhorre drunkennesse (and that worthely) because it maketh them differ from brute beasts onely in shape of the body; why should they not for the same cause hate this vice of anger, which like a burning ague doth so distemper and disturbe the minde, that while the fit lasteth it vttereth nothing but raving.

Sett. 8.

Secondly as anger hurteth the soule
by

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3. It inflameth the soule with the heate of fury.

by blinding reason, so also it doth murther and vex it by inflaming it with fury; for what greater torment can be imagined then to haue the minde distracted vppon the rack of rage? as therefore we would account him a madde man, who with his owne hands should set his house on fire and consume it: so alike madde is he to be thought, who will set his soule on fire with the raging flames of anger, wherein it is not onely tormented in this life, but also (without repentance) in the life to come it shalbe tormented euerlastingly; because vniust anger is murther in Gods sight, as appeareth. *Math. 5. 22.* and murtherers shal not inherite the kingdome of God, but haue their portion in the lake which burneth with fire and brimstone, which is the second death. *Reuel. 21. 8.*

Math. 5
12.

Reuel. 21.
8.

Seeing therefore anger inflicteth on the soule the wound of sinne, and sinne vniess it be cured with the soueraigne salue of Christs merit, causeth death: Let vs carefully arme our selues agaynst the violence of this passion, and manfully repell this fiery dart, with the shield of fayth. Yea let vs so strongly curbe it

in with the raines of reason, that no outward iniurie pricke it forward to seeke vniust reuenge. For as we would condemne him of folly, who when a wrong were offered him by another, should in reuenge wound his owne body: so more foolish is he to be esteemed, who when another offereth him iniury doth in seeking cruel & vniust reuenge wound his soule with sinne.

Sect. 9.

And so much for the euils which anger bringeth to a mans selfe: now we are to intreat of the euils which it bringeth to our neighbour. First it ouerthroweth that excellent and comfortable vertue to mankinde true friendship; for there was neuer any friendship so inuolable, which anger (if it were admitted) hath not violated. And hence it is that wise Salomon counsaileth vs not to make friendship with an angry man, because he wil be sure to breake it. *Pro. 22. 24.* we therefore may that speach of *Iunio Alecto* be applyed to anger.

The euils which anger bringeth to our neighbour
I. It overthroweth all friendship.

Pro. 22. 24

Tu potes unanimis armare in praelia fratres,
atque odiis versare domos.

Virgil Aeneid. lib. 7

thou it is who cast arme most louing brethren against the other, & overthrow whole

whole

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whole houses and families with contentious discorde.

Seet. 10.

2. I prouoketh
men to
offer iniury.

Pro. 27. 4

Secondly it prouoketh to offer all indignities and wrongs to a mans neighbour, as also to reuenge the smallest iniuries without all proportion. For men incensed with anger will wittingly and willingly reuenge those iniuries, which haue vnwittingly and vnwillingly bene offered; for angry wordes they will giue blowes, for blowes vvounds, and for vvounds death. And therefore the vvise man sayth; *That anger is cruell, and Wrath is raging. Pro. 27. 4.* Yea it prouoketh men not onely to reuenge small iniuries, but also no iniuries; for anger rageth euen against the innocents, & that oftentimes because they are innocent, and but too vertuous, as the furious man imagineth. And this is euident in the example of *Cains* anger agaynst *Abell*, *Saules* agaynst *Ionatban* and *Dauid*; *Nebuchadnezers* agaynst the three children, *Herods* agaynst the innocents, the Scribes and

and Phariseis agaynst Christ as before
I proued.

But as anger causeth men to be hurt-
full to all others, so especially to those
vvhom they should most loue, cherish,
and defend, that is, they who are of a
mans owne familie. Who because they
are necessarily conuersant with them,
are continually subiect and euen expo-
sed to their fury and outrage: the wife to
their bitter speeches (if they do not
worse, that is, like madde men beate their
owne flesh) the children to furious and
vunreasonable correction, the seruants
not onely to reuiling speeches, but also
to cruell stripes and blowes : so that (as
one sayth vvell) we may know an angry
man if we but looke in the faces of his
seruantes, namely by their scarres and
bruises.

Anger
most hurt
full to a mā
owne fa-
mily.

Plutarch
decohib.
irac.

Seēt. ii.

And so much for the priuate euils which
accompanie vniust anger; now we are to
speake of the publick. Vniust anger is the
cause of all tumults and vproares, sedi-
tions and conspiracies, massacres and
bloudy

The euils
which an-
ger bringe
eth to
common
wealthes.

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bloudy warres, yea the ouerthrow and confusion of all cities and common wealthes. It is the cause which inciteth the magistrate agaynst the subiect, and the subiect agaynst the magistrate, the prince against the people, and the people against the prince, kingdome against kingdome, and nation agaynst nation: and that not onely vppon waigherie causes, but also vppon trifling occasions. For as to make a furious and vnquenchable flame, it is not materiall how small the fire is that kindleth it, so the matter be apt to receaue it wherein it is kindled, for one coale is inough to burne a whole city, if it fall among flax, & one sparke if it light in tinder or gunpowder: so it mattereth not how small the cause is which inflameth anger, for if the minde which receaueth it be subiect to be inflamed, it is sufficient to set on fire and consume vvhole kingdomes & common wealths; especially if power be correspondent to the violence of the affection.

Examples. Infinite examples might be brought to make this manifest: as of *Simeon* and *Leui*, vvho in their anger put a vvhole city to the sword, though their quarell

vvere

were but to one man, Or *Abimilech*, who *Iudg. 9.*
in his fury destroyed all the city of *Si-*
chem, of *Saul* destroying *Nob*, of *Ha-* *1. Sam. 22*
mon vvhho being incensed onely agaynst *Heli. 3*
Mordecai, layd a plot for the destructi-
on of the whole nation of the *Iewes*. But
I shall not neede to stand vppon it, see-
not onely the booke of *God*, but also
auncient histories yea euen our owne
cronicles and dayly experience do make
this but too euident.

You see then the manifold euils which
waite vppon this raging disease of the
minde vniust anger, for it is not onely
a deadly inpostume breaking out in
our selues, but also an infectious & con-
tagious plague which destroyeth whole
peoples and commō wealthes. with how
greate care therefor should we vse all
good meanes and wholesome remedies,
to preuent or cure such a dangerous di-
sease?

*The remedies of vniust anger.**Cap. 7. Sect. 1.*

The remedies against Anger are of two
sorts: first those which cure anger in our
selues

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We must
first seeke
to prevent
anger.

Sen. epist
119.

selues, secondly those which cure it in others; and they both are of two kindes: first such as prevent anger and preserve vs from falling into it, secondly such as free vs from it after it hath taken place. For anger is a disease of the minde: as therefore vvise Physicians thinke it the better & safer course to preserve health and prevent sicknesse, then to remove the disease after it hath taken possession of the body; so the best course in ministering spirituall Physick is to preserve the soule from vice, rather then to purge it away after it hath infected it; for *Vitia facilius repelluntur quam expelluntur*, vices are more easily kept from entrance then thrust out after they are entred: for as the common proverbe is; there are but twelue points in the lawe, and possession is as good as eleaven of them. If therefore anger haue gotten possession, vve shall hardlye dispossesse it: It is our soules mortall enemy; as therefore vve first seeke to keepe the enemy from entering the frontiers of our country, but if he be entred, as soone as we can to expell him, so wee must first endeavour to repell anger by stopping the passages

passages of our harts, that it may haue no entrance, but if it haue taken place, quickly to expell and remooue it. For if we suffer it to fortifie it selfe, it will growe so strong and violent, that wee shall be vnable to dislodge it. And as in a sledge of a City the Citizens prouide all things necessary for their defence before the assault, that the enemy when hee approacheth the walles, may not take them vnprovided; so if we will repell anger when it commeth, we are to fortifie and arme our selues against it before it comes: for if it take vs vnprovided, it will easely make entrance, and more easely ouercome vs.

Let vs therefore first of all endeavour to vse all good meanes by which we may preuent anger: for if it haue once gotten hold of vs, it will easely plunge vs headlong into vyolence and furie, whereas wee may with greater facillity preuent the daunger before we fall into it. For as experience teacheth vs, a man may easelye contayne himselfe from running downe the hill, while hee is on the toppe, but after he is entred into a full race, hee cannot stave himselfe

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before he commeth to the bottome: for it is more easie for any to abtaine from running into anger, then to containe vwhen he is in the race, from falling into the bottome of furie.

Sect. 2.

The meanes to preuent anger.

The causes thereof are to be remoued.

I. Selfe-loue.

Let vs then see the meanes how to preuent anger: the first remedy is by taking away the causes thereof for: *sublatâ causâ tollitur effectum*. The cause being taken away the effect ceaseth.

The first cause of anger is selfe loue. If therefore we would not fall into anger, we must labour to banish selfe loue, and to follow the rule of charitie; *Loue our neighbours as our selues, and do nothing vnto them which we would not haue them do vnto us*. Before therefore wee let the raines loose vnto our anger, let vs set our selues in the place of him with whome we are angrie, and consider how we would desire to be vsed if we had so offended, and in like manner are we to behaue our selues towards him. So shall we not aggrauate those in iurica which are offered vs, & extenuate those which

vnto

at I

we

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we offer others, so shall we not haue our iudgement ouer-ballanced with an vn-equall affection, so shall we not be incensed for suffering that, which we haue often offered.

Sect. 3

The second cause of anger is pride and haughtinesse of spirit: if therefore we would not fall into anger, we are to subdue pride, and labour for the contrarie grace of humilitie. For they who would be mecke with our Sauour Christ, must also learne of him the lesson of true humilitie. *Math. 11. 29. Learne of me, for I am mecke and lowlie of hart.* If we would lay aside that arrogant conceipt vvhich we haue of our selues, and the ouerweening opinion of our owne excellencies, if we would consider with *Abraham* that *Gen. 18. 27.* we are but *dust and ashes*, and with *David* that *Psa. 22. 6.* we are *wormes and no men*; or if we vvould in sincerity of hart say with *Iob*, *Vnto corruption thou art my father, and vnto the worme, thou art my mother and my sister*; If vve would but remember that by our finnes committed against God & our neighbour, we haue deserued not

2. Pride.

Math. 11.

29.

Gen. 18.

27.

Psa. 22. 6.

Iob. 17. 14

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onely contumelies and wrongs, but also eternall death of body and soule; wee would not so easely be prouoked to anger vppon euery trifling occasion, nor thinke it any great disparagement to endure lesser iniuries, seeing we haue deserued farre greater.

Seet. 4.

3. Couetousnesse.

The third cause is couetousnesse, which vice we must banish out of our harts, if we would not be ouercome with vniust anger: so shall wee not gape after great preferments, nor expect much; and consequentlie wee shall not be disturbed with vnquietnesse, nor incensed with anger, vwhen vve come not shorte of our hopes. So shall wee not intermeddle with euery domesticall trifle, but commit some thing to the care of seruants, some thing to children, and most of all to the wyfe, who is a ioynte gouernour in thy little common wealth. And if any thing miscarry vnder any of theyr handes, wee will not so much looke to the meanes, as to the supream cause, the prouidence of God, considering

ring that if he builde not the house, they labour in vaine that builde it, if he blesse not their labours they cannot prosper. *Psa. 127. 1*

Sect. 5.

The fourth cause is *luxuriousnesse* and *curious nicenesse*; if therefore we would subdue anger, we must subdue this vice also, and labour to attaine vnto decent homelinessse, the Nurse of good hospitallity, and the preseruer of peace and quietnesse: for if with our first parents *Adam* and *Eue* wee were clothed vvith skinnes, that is with meane attyre, we would not be so easilye prouoked to anger if a spotte or wrinkle bee found vppon our garments; if with them we did feede vppon rootes and hearbes, vve vvould not eat with surfeyted and cloyed appetites, and consequently (our meates being fauced with hunger) our tastes would not be so wantonly curious, that no ordinary cookery can please them. If with *Abram* we dwelled in tents like Pilgrimes, we vvould not be so nice in decking our houses, nor so angry

*Luxurious
nicenesse.*

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for a Copweb; If vvith *Iacob* vve had the earth for our bed, a stone for our pillowe, and the skye for our Canopie, vve vvould not be so much displeased for the hardnesse of a featherbed, or vn-easinesse of a doune lodging: take away therefore luxurious nicenesse, and you shall take away also the most common cause of vniust anger.

Secl. 6.

3 Curio-
sue,

The fift cause of vniust anger, is vaine curiositie, in desiring to heare and see all things. If therefore we vvould auoyde anger, vve are to abandon this trouble-some companion, needlesse curiositie. For many things will neither grieue nor hurte vs, if we neuer see nor heare them. Whereas hee that busilye enquireth vvhat is said against him in euery company, hee that listeneth at euery doore, and vnder euery vvall, he that rippeth vp ill words spoken against him in secret, doth both disquiet himselfe vvith anger, and make his owne faultes more publicke. *Antigonus* vvhen he heard
two

two of his subiects speaking euill of him in the night neare his Tent, he called vnto them, vvilling them to goe further off least the King should heare them. Whose example if vve vwould follow, our anger vwould not so much vexe our selues, nor trouble others.

Sect. 7.

The sixt cause is, to haue open eares to euery tale-bearer, and credulous harts to belieue them. For it is the nature of men, to be most desirous of hearing that vvhich most displeaseth them, *Et libenter credere quæ inuitè audiunt*, vvillinglye to be'eeue those things vvhich they are most sorie to heare. But if vvee vwould auoide vniust anger, vve must auoide this vice also: *Multos absoluemus si caperimus ante iudicare quam irasci*, wee shall acquit many, if vve vwill not bee angrie before vve iudge. Let vs not therefore suffer execution to goe before iudgement, but rather deferre our more seuerer censure, till time haue reuealed the truth, considering that

6 Credulitie,

Seneca, de ira lib. 2. cap. 22.

Seneca de ira lib. 3 cap. 29-

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it is most vsuall with men to reporte vntuthes, some that they may deceiue thee, some because they are deceiued themselves, some because they would set friends at variance, some in their accusation will faine an iniurye offered vs, that they may take occasion to shewe their sorrow, because it was offred; but scarce any of them will stand to that vvhich they haue spoken. And therefore let vs not be angry before wee iudge, nor iudge before vve heare both parties: For vvhat iniustice is it to haue both eares open to an accusation, and both shut to an excuse? to proceede to sentence of condemnation, before vve aske the party accused vvhat he can say for himselfe? vvhat greater vvronge then to beleue in secret, and to be angry openly?

Sect. 8.

7. Want
of medita-
on concer-
ning hu-
maine in-
firmities.

The last cause of vniust anger, is want of meditation, concerning humaine infirmities, eyther those which are common to all mankind, or those which are more proper and peculiar to our selues.

If

if therefore we would be restrayned from anger, we must often thinke of this contagious leprosie of originall sin, which hath so generally infected al the the sonnes of *Adam*, that their remayneth nothing in vs but pollution and filthinesse. And the as one infected with the plague, is not offended with him that is subiect to the same infection; As the *Lazar* doth neyther with scorne nor choller, but rather with pitie and compassion behould the sores of his fellowe: so the plague and sore of sinne which we see in another, wil not make vs angry with the partie which is affected and visited, but rather in commiseration and pity to vse all good meanes whereby he may be cured, if we consider that this plague and sore of sinne is so vniuersall that it hath infected all mankinde.

When worde was brought to *anaxagoras* that his sonne was dead, he was not much moued with the newes, because (as he said) he knew and had considered long before that his sonne was mortall: so if we would consider and meditate on humane frayltie and infir-

nities

*Plutarch.
de cohib.
irac.*

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injuries, we should not be so much vexed when they did shewe themselves, because they would not happen beyond our expectation. If he that hireth a servant would thinke with himselfe, that he hireth one who is not free frō faults, if hee that chooseth a friend would then consider that he hath his wants and imperfections: If he that maryeth a wife would remember that hee maryeth a woman, and therefore one subiect to infirmities: neyther the small faultes of his seruants, nor imperfections of his friendes, nor infirmities of his wife, would easily prouoke him to choller & fury, seeing he did not come short of his reckoning.

Plutarch.
de cohib.
irac.

Moreover we are to meditate vpon our owne peculiar infirmities and wants, and before we are angry with another to enter into our selues, and to say with *Plato: Nuncubi et ego talis?* haue not I also offended in this, or in that which is worse? am I cleare from offering the like iniuries or greater to my bretheren? Alas no, but though I were, yet how often haue I prouoked God to anger by my sinnes? for which great debt how can I craue
par-

pardon, if I cruelly exact euery trifle of
of my fellow seruant? Thus if we would
speake vnto our owne consciences in
the presence of God, we would not so
easily be incited to anger and reuenge,
seeing we our selues doe many things
which neede pardon; and our greater
faultes might serue to excuse those
which are lesse in others, if we would
but looke vppon them; for no man
without blushing could extreamely pu-
nish those faultes in his neighbour, for
vvhich he shall neede to craue pardon
himselfe.

And so much concerning the first re-
medie of anger which is by remouing
the causes thereof.

*The second meanes to subdue anger is
to labour for patience.*

Cap. 3. Sect. 1.

THe second meanes to subdue anger
is to labour for the contrarie vertue
of patience and long suffering. And to
this end we are first to consider that
nothing happeneth vnto vs without
Gods al seeing prouidence, who if we be
his children will dispose of euery thing
for

All things
happen by
Gods
owne pro-
uidence.
Rom 8. 28

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Iohn. 18. 11

Psal. 139. 10.

for our good. Why therefore should we vex our selues with anger, seeing God will turne the iniuries of men into blessings? let vs rather when any wrong is offered vs, which we cannot by iust and lawfull meanes auoyd, say with our sauiour Christ *Iohn. 18. 11.* should not I drinke of the cup which my father hath prouided for me? should I be angry with the cup because the physicke is bitter? or with the hand whereby it is conuayghed vnto me? My heavenly father correcteth me for my good and amendment, I will not therefore be angry with the rod wherewith I am beatē, but rather looketo the hand vvhich inflicteth the chastisement, and I vvill say vvith *David. Psal. 139. 10.* *I am dumbe and do not open my mouth because thou doest it.* Otherwise I should commit as great folly as he, who is angry vvith the staffe wherewith he is beaten, and neuer regardeth the smiter, and shewe my selfe as madde as the dogge, vvho looketh not to the caster, but vvreaketh his anger by biting the stone.

See

Seet. 2.

Secondly we are to consider that the injuries which we haue receiued are much lesse then by our sinnes vve haue deserued; for they are but light, or if not light yet momentary, but our sinnes haue deserued infinite and eternall punishments. If therefore the Lord vse these earthly rods to correct our sinnes; vve are rather to admire his mercie then to be angry at so gentle chastizement. let vs therefore looke vppon our sinnes and not vppon our punishment, and so shall vve patiently beare the injury offered as sent from God, because in respect of him it is no injury, and not as it is inflicted by man, and be readie to follow the example of *David*, vwho vwhen he vvas iniuriously abused by *Shemei*, vvas not provoked by anger to take reuenge, because he looked not vppon *Shemei*, as being but the instrument, but vppon God vwho vvas the author.

Our injuries receiued lesse then our sinnes haue deserued.

2. Sam. 16. 10, 11.

2. Sam. 16. 10, 11.

Seet.

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Sect. 3.

3. Meanes
to medie
rate on
Christs
Passion.

Mat. 5. 29.
Nu. 21. 8

The third meanes to subdue anger by arming vs with patience, is to call continually to remembrance the bitter passion and sufferings of Christ for our finnes. For if we consider how patiently he indured scoffes and reproches, railing and reuiling, buffeting and scourging, yea death it selfe, and the anger of God more grieuous then death, not for any demerit of his, but for our sakes, we may easily suffer such small iniuries as are offered vnto vs by men, at our sauiour Chrilles request, seeing we haue deserued farre greater. As therefore those which were stong with the fiery serpentes, were healed if they did looke vp to the brasen serpent which was erected for this end: so if this fiery serpent of vniust anger haue stong vs, and the burning poyson thereof hath inflamed vs, let vs cast the eyes of our soules vppon the true brasen serpent, our sauiour Christ hanging vppon the crosse, and suffering the wrath of God due to our finnes, and so the heate of our wrath
and

and anger vwill soone be cured and cooled.

Sect. 4.

The fourth meanes to worke patience and repell anger is to consider the necessitie hereof, for if the loue of our bretheren be not of more force to restraine vs frō reuenge, then anger to prouoke vs thereunto, we can haue no assurance that we are the children of God.

4. The necessity of this dutie.

1. Iohn 3. 10. In this are the children of God knowne and the children of the denill, who so ever doth not righteousnesse, is not of God neither he that loueth not his brother. so verse 15. Whosoever hateth his brother is a man slayer, and no manslayer hath eternall life abiding in him.

1. Ioh. 3. 10. 15.

But some wil say, though I am rashly angry, yet may I loue my brother. I answer with the Apostle *1. Cor. 13. 4. 7.* that loue both suffereth long & suffreth all things:

1. Cor. 13 4. 7.

and therefore they want this loue who will suffer nothing, and be prouoked euery minute, nay he sayth expressly in the fift verse, that loue is not prouoked to Anger: that is, to rash and vniust anger, and therefore they are destitute

of

of

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of loue vwho are so easily prouoked.

Secondly it is most necessarie to subdue anger, because while we remayne therein vve can haue no assurance that our praiers are acceptably hard of God; not onely because we pray so to be forgiven as vve forgiue, and therefore if vve retayne our anger towards our bretheren, vve pray that God vwill retayne his towards vs; but also because our sauiour expressly telleth vs, *That if we do not remit men their trespasses our beauenly father will not forgiue vs our sinnes. Math. 6. 15.* And that with what measure we mete vnto others it shalbe measured vnto vs againe. *Math. 7. 2.* Let vs remember the parable of the seruant vwho beeing forgiven ten thousand talents, and after exacting vvith all crueltie of his fellow seruant an hundreth pence, vvas cast into the prison of vtter darkenesse. *Math. 18. 23.* Whereby thus much is vnderstood that if vve vwill not forgiue small iniuries to our bretheren, seeing the Lord hath forgiven our infinite heinous sinnes, vve shall be vsed like that mercilesse and cruell seruant. And therefore let vs follow the counsell of the
Apostle

Apostle. Eph. 4. 32. Be courteous one to another and tender hearted, freely forgiving one another, even as God for Christ's sake freely forgave you. And so much for the necessity of this dutie.

Eph. 4. 32

Sect. 5.

The fifth meanes to arme vs with patience against the assaults of anger, is that we propound vnto our selues the examples of others: for the looking vpon Greene collour is not more soveraigne, for those who are troubled with inflamatiō of the eyes, then the behoulding of the clemencie and patience of others, is for those whose harts are inflamed with anger. First therefore let vs set before vs the example of God himselfe, who is mercifull, gracious, and slowe to anger, as himselfe describeth himselfe, Exod. 34. 6. And hercof the Prophet David tasted by often experience, and therefore hee saith likewise, Psal. 103. 8. The Lorde is full of compassion and mercie, slowe to anger and of great kindnesse. And as hee is not easily prouoked to anger, so being prouoked

5. The examples of patience in others.

Exo. 34. 6

Psa. 103. 8

K

his

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his anger lasteth not long ; for *Hee will not alway chide , nor keepe his anger for ever , as it is verse 9.* Nay no sooner can we knock at the gate of his mercy ; but he is ready to open , as he hath promised ,

Math. 7. 7.

If therefore wee would resemble our heauenly Father , and so approoue our selues to be his children , we must learne to imitate his patience and long suffering.

Math. 11. 29.

Setondly wee are to propound vnto vs the example of our Saviour Christ , the liuelie character & expresse Image of his father , as he exhorteth vs. *Math. 11. 29.*

Learne of me for I am meeke and lowly of hart , and you shall finde rest to your soules.

What this meekenesse was , Peter telleth vs. *1. Peter 2. 22.* *I though he were free from sinne , and had no guile found in his mouth , yet when hee was reviled , he reviled not againe , and when hee suffered hee threatned not.* Though in respect of his infinite power , he vvas able not onely to haue threatned , but also to haue vtterly destroyed his enemies. If therefore Christ was so milde and patient , vvhoe vvas free from sinne , surely much more should

Should wee be (if it vvere possible)
who by our finnes haue deserued the
greatest iniuries , yea eternall death.

But if these examples be too high
for our imitation , let vs cast the eyes
of our mindes vppon the patience and
long suffering of our fellow bretheren.
As of *Abraham* , vvhoe vvhē iust
cause of offence was offered by *Lot*
and his Shepheards , vvas rather con-
tent to part from his right , then hee
would haue any discorde and dissenti-
on. *Gen. 13.8.* Of *Moyse*, who then *Gen. 13.8*
was ready to pray for the people, vvhē
they were ready to stone him, *Exod. 17. Exo. 17.4*
4.11. Of *Dauid* who hauing reuendge ^{11.}
in his owne hand , vvhē hee vvas
prouoked by the out-ragious iniuries
of *Shemei* , did notwithstanding con-
taine himselfe, *2. Samu. 16. 10.* and of *2. Sam. 16*
Steuen , vvhoe vvhē the stones flewe ^{10.}
about his eares , prayed for his ene-
mies that threw them at him , *Acts*
7.60.

Or if these examples will not moue
vs to the loue of myldenesse and pati-
ence, let vs set before oureyes those men

Acts 7. 60

The ex-

ample of

others be-

ing in

their furie

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Senec. lib.
2. de ira
cap. 36.

which are subiect to the furie of anger,
and so shall we easely discerne in others
what an vglie and brutish vice it is in
our selues. One saith, that if an angrie
man would looke himselie in a Glasse
in the midst of his furie, he would
appeare so horrible in his own sight, that
it would be a notable meanes to worke
an hatred in his hart, of so deformed a
vice; but for as much as angry men will
hardly be brought to this while they
continue in their rage, or if they could,
they haue somewhat relented already,
and so the cobby of their countenance is
chaunged; or though it were not, the
furie of their affection so cloudeth the
iudgement of reason, that they thinke
all things become them vvhich they do
in theyr passion: Let vs therefore fol-
lowe the example of the *Spartanes*,
vvhho vould cause their children to
looke vppon their *Hellotes* and slaues
vvhhen they were drunken, that they
might be brought into detestation of
so vglie a vice, vvhhen they beheld
the beastlinesse thereof in others: So
let vs set before our eyes other men,
while

while they be in their furie, and consider how it deformeth the body, and disableth the minde, the lamentable tragedies which it acteth, and follies vvhich it committeth; and the vglie deformitie, ioyned with brutish follye, must needes mooue vs to hate so foule a vice.

Sect. 6.

The sixt meanes is to abstayne from multitude of businesse, because not onelie the minde is distracted and disturbed therewith, and so made a fitte

6. To abstaine from multitude of busines.

Inne for anger to lodge in, but also because in such aboundance of businesse, some things of necessitye will miscarrie, and among such a multitude of Irons, some will burne, and so inflame the minde to anger.

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Sect. 7.

7. To abstaine from contentions and controuersies. Senec. lib. 3. de ira cap. 8.

The seauenth meanes, is to auoide contentious controuersies; for *facilius est a certamine abstinere quam abducere*, howsoeuer it be very easie to abstaine from them before they are begunne, yet after a man is entred into them, he cannot easilie giue them ouer. Because he thinketh that it will derogate from his witte and iudgement, if he be forced to yeelde though it be to a truth: and besides men naturally desire to bring others to be of their opinion, and therefore they will vse great earnestnesse to perswade, and often times burst out into anger and furie, if they cannot obtayne their desire.

Sect. 8.

8. To auoide the company of chollerick men. Pro. 22. 24.

The eyght meanes to preuent anger, is to auoide the company of those who are angrie and chollerick: because men will easilie bee infected with their contagion. And this Salomon teacheth vs. Pro. 22. 24. *Make no friendship with an angrie*

*angrie man, neither go with the furious man,
least thou learne his wayes and receaue di-
struction to thy soule. And also because
they are likely to be prouoked by them,
and to receaue the heate of their flame.
For as one sticke of wood beeing set on
fire, doth kindle that also which is next
vnto it: So one man beeing inflamed
with anger, inflameth them also who
are neere about him with his prouoca-
tions.*

Sect. 9.

Lastly, those who finde themselves by nature prone to anger, are to labour, and as it were to vow with themselves, that they will containe their furie for one day, whatsoeuer occasion shall bee offered, and after that another, and a third, and so by little and little they shall attaine vnto an habit of patience, and custome will alter nature.

9. To bridle anger
for a day.

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*The remedies to expell or
bridle Anger.*

Cap. 9. Sect. 4.

AND so much for those meanes and remedies, whereby we may preuent, and repell anger before wee fall into it. Now in the next place I will set downe, how we are to behaue our selues after that anger hath made an entrance, and taken place in vs. And this the Apostle teacheth vs in the restraint: *Let not the Sunne goe downe on your wrathe*. That is, if thorough infirmitie yee fall into vniust anger, yet continue not in it, but rather abandon this corrupt affection with all possible speede. So that our anger must not sleepe with vs, and after wee awake, awake also; we must not vse it like our garments, laye it aside ouer night, with a purpose to take it againe the next daye: but rather vvee are to put it off lyke the olde man, with full resolution neuer agayne to enter-tayne or assume it, or like some polluted ragges vvhich are not vvorthe
the

the wearing. And this must wee doe not once or twise, but if euery day with the sunne anger arise in our harts, we are euery day to dislodge and expell it, before the sunne going downe. And as the night doth coole the heate which in the day time the sunne hath made; so must it also quench the flames of anger kindled in our harts. And not without great reason he requireth that before night commeth, we abandon anger, for otherwise we shall giue place to the diuels tentations, as he intimateth in the wordes following: for hauing exhorted, vs not to let the sunne goe down on our wrath he presētly addeth: *Neysber giue place to the diuell.* Noting thereby that they who do not onely entertaine anger in the day, but also lodge it in the night, do thereby lay thē selues open to the fiery darts of Sathan. *For he continually goeth about like a roaring ^{lion} seeking whom he may deuoure.* And when he findeth such as haue retayned anger euen in their beds, thinking them a fit pray, he approacheth & with his bellowes of fury, he more inflameth the fire of anger, till it flameth out into furious reuenge.
He

The daunger of anger retayned,

1 Pet. 5. 8,

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he aggrauateth the iniury receiued, telling thē that if they put vp such an indignity, they wil expose thēselues to the like, or for suffering this loose all their credit and reputation, by incurring the note of cowardize. And so hauing wrought in their harts a full resolution to take reuenge, in the next place he putteth into their heades the most fitte meanes and oportunitie of performing it with all rage and cruelty. And so often times it commeth to passe that when they arise, they put that in practise which they haue deuised lying vppon their pillow.

To preuent therefore so great an euil; if we cannot altogether repel anger, yet levs soone expell it. For though at the first it be but a small sparke, yet if it bee nourished it will quickely increase to a furious flame. As therefore when a house is newly set on fire, men labour earnestly, and with all speede to to quench it, before it haue taken hold of the mayne poasties and great beames; otherwise it will be too late afterward, when it is increased to his full strength:
se

so when our heartes are first set on fire with anger, we are presently to quench it, with the water of the spirit, for after we are thoroughly enflamed, it wil be too late to apply any remedie till the flame haue spent it selfe.

But some will say, I fall into anger many times when I neuer meane it, and it hath ouercome me before I am aware; how therefore should I preuent that which I do not foresee, or free my selfe from it, seeing it violently ouerruleth me? Obiection

Answer.

To the first I answer; that if we carefully watch ouer our selues wee shall easily perceauie when we are inclining to anger: for as there are many signes vvhich goe before a storme, and many symptomes vvhich discouer diseases before we fall into them: So we may easily discernie in our selues many notes and signes, of this tempestuous storme and raging feuer of the minde, vniust anger.

To the other I answer; that anger doth not presētly as soone as it is entred into the hart ouerrule vs, before it be growne
to

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to greater strength then it hath at the first, for as the greatest fire hath but a small beginning, and when it hath but begun, is easily quēched: so the most furious anger attayneth not to his full strength at the first entrance; but by little and little increaseth like a flame, by taking hould of new matter. And therefore howsoeuer after it hath wholly inflamed a man, it is most hardly quenched, yet in the beginning thereof, it is easily suppressed.

Sect. 2.

The first
meanes to
withdraw
the foode
thereof.

But let vs see the meanes how we may subdue anger after it hath given the assault. The ^{first} meanes is by withdrawing the foode from it, wherwith it is nourished. For as the greatest fire if new matter be not supplied will of it selfe go out: so the most furious anger will soone be mitigated, if it be not continually nourished with a new supply of matter.

Multiplying
of
words the
chiefe
foode of
anger.

The cheife nourishment vwhereby anger is nourished and increased, is multiplying of vvords, for though the iniur-

rie at the first be small, yet if eyther it be aggrauated by him that suffereth it, or defended by him that offereth it, it incenseth men to great anger. Well therefore in this respect may wordes be sayd to be but vvinde; for as nothing sooner then vvinde causeth a small sparke to burst out into a furious flame: so nothing sooner doth cause a small spark of anger increase to a raging flame of reuenge, then the vvinde of vvordes. We are not therefore to imagine vvith some, that wee can disgorge our stomacks of anger by vomiting our spleane in bitter vvordes; for they do not onely in their owne nature whet and sharpen our owne affections, but also prouoke the other with vvhom vve are offended to requite vs vvith the like, and so to adde new matter to the old flame. As vvell therefore may we think to quench the fire vvith vvood, as anger vvith vvordes, for as vvood is the nourishment of the fire, so vvordes are the nourishment of anger. Let vs rather in our anger imitate the vvise *Socrates*, vvho vvhen hee vvvas most angrie vsed most modesty mildenesse of speach & lowliness

Plutarch.
de colub.
irac.

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ness of voice, and so withdrawing the nourishment from the fire of anger, it will soone of it selfe be extinguished.

Sect. 3.

The 2.
meanes to
withdraw
a mans
selfe out
of compa-
nie.
1. Sam. 20
34.

The second meanes to subdue anger, is to get out of the companie of others, especially of them vvho haue offended vs, according to the example of *Jonathan* 1. Sam. 20. 34. vvho beeing iustly prouoked by his vniust and cruell father, rose from the table and departed, least by his fathers prouocations, hee might haue done or sayd that vvwhich did not be-seeme him. vvwhose practise if we would imitate, we shal not only appease our anger by remouing out of our sight the object & cause therof; and preuent further occasions of increasing it, but also cover our infirmities, vvwhich otherwise vvee should discouer by the violence of the passion.

As therefore they who are vexed with the falling sicknesse (if they cannot by their ordinarie remedies preuent their
fit

fit) wil go out of the company of others, that falling secretly, they may haue noe witnesse of their deformity; so they who are not able to curbe in their anger with the rayne of reason, were best to withdrawe themselves and to keepe priuate, vvhile their fit lasteth; that so they may hide the vgglinesse of their vice, which being seene doth often moue their aduersaries to scorne and laughter, and their friendes to sorrow and pity. And this is made a note of a vvise man by the vvifest. *Pro. 12. 16. A foule in a day shalbe* *Pro. 12. 15* *knowne by his anger, but he that couereth his shame is wise.*

Sect. 4.

The third meanes to vanquish anger, The 3.
is for a vvhile to bridle and restrayne it meanes to restrain it for a while
frō bursting out into present reuenge. frō bursting out into
For if we resist it in the first encounter, furie.
we shall finde the strength thereof much
vveakened. & this the wise *Athenodorus*
knew wel; who being to depart frō *Augus*
tus, was requested by him that he would Plutarch. in Apo-
leaue theg. leue theg.

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leauē behinde him some good instruction for the vuell gouerning of his empire, to whom he gaue this counsayle, that he should do nothing in his anger, before he had numbred on his fingers the letters of the Greeke *Alphabet*. An example hereof vve haue in *Socrates*, vvho finding his anger incensed against his seruānt, deferred to take correction, saying: *I would beate thee if I were not angry*. And also in *Plato*, vvho being provoked to anger by some notable fault committed by his seruānt, tooke a cudgell into his hands, and held it ouer him a good space, as if he would haue stroken; And being asked of his friend *Speusippus*, vvhat he meant by such kinde of act on. O (sayd he) *Exigo penas ab homine iracundo*. I take punishment of one vvho is angry; meaning of himselfe, by bridling his affection. If then the heathen could thus deferre and curbe in their vnruely passions; vvho had onely the small glimse of natures light, and heathen Philosophie to direct them; let vs be ashamed to come behinde them, seeing vve haue not onely that, but also the bright sunne shine of the vvorde of God

Senec. de
ira lib. 7.
cap. 15

Senec. de
ira lib. 3.
cap. 12.

God to guide vs.

And that wee may the rather be moued to abstaine from suddaine and desperate resolutions when our anger is prouoked, let vs consider, that we are in great daunger to do those things in a moment, which wee shall repent our whole life; for *Ira breuis furor*: Anger is a short madnesse. That in such shortnesse of time we cannot rightly examine the circumstances of the matter, which in such cases are most materiall, vvhwhereas *veritatem dies aperiet*. Truth is the daughter of time, and will bring all to light.

Quicquid voles quale sit scire tempori trade.

Nihil diligenter in fluctu cernitur. What-

soeuer thou wouldest be perfectly informed of, commit it to time, for nothing is thoroughlie knowne on the suddaine. That it is a foule shame, first to be angrie, and then to iudge, first to take punishment, and then to examine the cause; that is to say, whether hath offended, he that taketh punishment, or he on whom it is inflicted: whereas in processe of time the truth will appeare, whether reuenge may be more iustlie taken or omitted. And then if after due

Senec. de
ira. lib. 3
cap. 12.

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examination hee inflict deserued punishment, it will bee more effectuall for the reformation of the offendour, when he seeth that it doth rather proceede from true iudgement, then from the spleene. As therefore *Phocion* sayde to the *Athenians*, vwhen by hearing of *Alexanders* death, they were thereby moued to vse more vnbrideled speeches, and insolent practises. O yee *Athenians* if *Alexander* be dead to day, hee will be dead to morrowe also; And therefore you may well deferre these courses, till yee be fully informed in the truth: so may I say to the angrie man: do not so hastilie reuenge thy selfe on thy inferiours, for if it be a fault to day, it will be a fault to morrowe also: and as one saith, *Potest pana dilata exigi, non potest exacta reuocari*; Punishment delayed may bee inflicted, but beeing inflicted it cannot be recalled. *Non peribit potestas ista si differetur. Sine id tempus veniat quo ipsi iubeamus*. Thy power to punish beeing deferred is not lost: let it therefore so long bee delayed, till thy selfe may commaunde the punishment to

Plutare. de
cohib. ira.

Senec. lib.
2. de ira
ca. 23.

Senec de
ira. lib. 3
ca. 32.

to be inflicted, and not thy passion of anger.

Sect. 5.

The fourth meanes to subdue anger The 4.
meanes.
is this: Let the angrie man thinke with himselfe whether he is purposed euer or neuer, to laye aside his anger. If euer, how much better were it that he should leaue his anger, then that it should leaue him? that he should vanquish it, then that it should be ouer come of it selfe? that he should quenche it with the water of the spirit, then that it should last vntill it burne out? for not onely this but all other passions will in time tyre themselves, and fall downe vvith their owne ruine. But if they purpose to liue in perpetuall enmity, let them consider that they nourish in themselves a Viper, vvhich vvill fret out their owne bowels. For vvho receiueth more vexation grieve and disquietnesse by anger then himselfe, vvho is subiect to the

L ii. passi-

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passion? and what doth sooner cut off the thred of life, then the sharpnesse of fretting grieffe? Lasttlye, let him thinke with himselfe what good time he spendeth in a badde matter, which being so shorte and precious, should bee more esteemed and better imployed; as in seeking to get friends, and not to loose them being gotten by vniust anger, in pacifying and reconciling enemies, rather then exasperating them by offering new iniuries; in performing the workes of charity & Christianity: that so we may heare at the latter day that comfortab'e sentence. *Come yee blessed and inherite the*
Mat. 25. 34 *kingdome prepared for you: For I was an*
hungred and you gaue me meate, &c. rather then in acting the workes of the flesh, among which anger is numbred,
Gal. 5. 20. *Gal. 5. 20.* which who so commit shall not inherite the kingdome of God, but shall heare that fearefull sentence, *Goe yee cursed into everlasting fire, which is prepared for the diuell and his angels.*
Math. 25. 41.

Seet.

Seēt. 6.

The last and chiefe meanes both to keepe vs from falling into anger, and to subdue it after it hath taken hold of vs, is earnest and hartye prayer vnto God, that he would vouchsafe vs the gracious assistance of his holy spirite, vwhereby our affections may be so ruled and sanctified, that they being freed from naturall corruption, may be made fit and seruiceable for the setting forth of his glory, the good of our brethren, and the furthering of our owne saluation. For it is only the water of the spirit, and the shield of faith, which is able to quenche the furie of our passions; and prayer is a chiefe meanes to obtaine these spirituall graces at Gods hands. The last meanes seruient prayer, Luk 11.13

*The remedies to cure anger
in others.*

Cap. 10. Seēt. 1.

ANd so much for the remedies which serue to cure anger in our selues: now we are to speake of the remedies wherby

L iii.

we

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The first
meanes
is silence.

Pro. 62.
21

Pro. 30.
33.

wee may cure it in others . The first meanes to mitigate anger in another, is to vse silence: for as the fire cannot long continue if the wood be taken from it, so anger cannot long indure, if words and crosse answeres be not multiplyed: whereas on the other side, crosse speeches and peruerse replies, make the chollericke man proceed from anger to rage, from folly, to fury and madnesse. And this the wise man teacheth vs *Pro: 26. 21.* *As the coale maketh burning coales and wood a fire, so the contentious man is apt to kindle strife.* So chap. the 30. and the last verse. *As he that wringeth his nose causeth blood to come out: so he that forceth wrath bringeth forth strife.* By silent yeelding therefore thou mayest easely abate anothers anger, whereas crosse answeres make it ragingly violent. For as the Cannō shot loo- seth his force if it light in soft earth or Wool, but dasheth the stony wal in peeces: so the violence of the most furious anger is abated, when it is not refitted, but furiously rageth, where it findeth any opposition . And hence it is that *Plato* calleth anger *Nervos animi, qui & intenderentur acerbitate, & laxarentur man-*

fuertudine: The nerues or sinewes of the minde, vywhich are intended and made stiffe, with sharpnesse & bitternesse, but slacke and easie, with curtesie and gentlenesse. If therefore thou wouldest pacifie an others wrath, follow the counsaile of Iesus the sonne of Syrach, *Cap. 8. 4.* *Ecclus. 8. 4.* *Contend not with a man full of words, neither heape up wood on his fire.* Where he noteth, that as the wood increaseth the fire, so multiplying of words increaseth anger.

Sect. 2.

But silence is not alwayes expedient, especially when men haue a iust cause, and an honest excuse: for oftentimes the angry man will imagine, that silence argueth contempt; as though they were silent because they scorned to returne an answer. And therefore the second remedy, namely a soft and milde answer, eyther excusing their faulte by shewing their innocencie, or in all humblenesse, confessing it, and crauing pardon, is more fit physick to cure anger in some natures and dispositions. And this medicine the wise Physition prescribeth vs, *Pro. 15. 1.* *A soft answer putteth away wrath: but greivous words stir up anger.* So *Pr. 25. 15.* *a prince is pacified by staying anger,*

The second
meanes
a soft an-
swere.

Pro. 15. 1.

L iii.

and

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& a soft tongue breaketh the bones, or as it is in the originall, a man of bone, that is: such an one as is most stife and obdurate. An example hereof we haue in *Abigaile*: who by her milde and discreet speeches, quickly appeased *Dauids* furious anger,

1 Sam. 25.
24.

1 Sam. 25. 24.

As therefore Iron which is red hotte, being dipped in colde water, presently looseth all his heate, and returneth to his naturall coldnesse: so is the heate of the hottest anger, soone mitigated with a colde & milde answer. Whereas on the other side, crosse and vntoward speeches, maketh the least sparke of anger flame out into fury: as we may see in the example of *Moyse*, who though he were the meekest man liuing on the earth, as it is *Num. 12. 3.* yet by the contentious wrangling of the people, he was so prouoked to wrath, that he grievously offended God, by speaking vnadvisedlye with his lips; as may appeare by comparing the twentieth chapter of Numbers, the 10. & 11. verses, with the 106. *Psal.* the 32 & 33. ver. As therefore if a man b'owe vppō a sparke, he maketh it increase to a flame, but if he spit vpō it he quenche th it,

Nū. 12. 3.

Num. 20.
10. 11.
Psal. 106.
32. 33.

it, and both proceede out of the mouth: so he that vttereth crosse answeres, doth make the least sparke of anger become furious rage, whereas milde and soft answeres do easily appeale it.

Sect. 3.

The last meanes is after his anger is overpast to geue him wholesome counsaile and good admonitions, wherby he may be taught the great euils which follow anger. For as it is not fit to minister Physicke to a sicke patient while he is in a fit of an ague, and therefore discrete Physitions rather make choise of their patients good day: so it is in vayne for a man to seeke the curing of anger by good counsaile, vnlesse he stay till the fit be passed ouer, and the heate of anger somewhat asswaged. For a man cannot, nor will not hearken to another mans reasons, while he is subiect to his owne passions. And as a man heareth nothing almost which is sayd when his house is on fire, for the noyse of the multitude, the crackling of the flame, and the perturbation of his owne minde.

The 3. meanes discrete admonition.

so

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so the violence of this affection, and fury of this passion, doth make a man while he is in a fit of rage, deafe to all reason. And therefore they are to be admonished when the fury hath somewhat spent it selfe, and the great euils of anger both in respect of their soules and bodies, their neighbours and friends, the church and common wealth, are as it were in one view, to be presented to their more sober meditations.

Mildenes
required
in admo-
nishing an
angry mā.

But they who admonish are to remember, that they vse al mildnesse and discretion in their admonition, least while they go about to preuēt anger for the time to come, they presently prouoke it. For if they bee too austere and and rough in vsing too insolent inuectiues and bitter reprehensions, they do not onely commit them selues a great absurdity, while in reprobuing anger they shew their owne spleene; but also make their admonition altogether vnprofitable. Because the angry man (if he see them so sharpe and seuer) will rather thinke how he may defend his fault by aggravating the iniuries which he hath receaued, then eyther confesse it, to
such

such a synick censurer or labour to amend it. For as no man will suffer his wound to be searched by such a surgeon, as hath a rough hand, & a hard hart, neyther will any patient commit himselfe to the cure of a froward and mercilesse Physition: so no man can abide (and therefore much lesse an angry man) to haue his gauled faults, too much rubbed, or the woundes and diseases of his minde, healed and cured, with too sharpe a corrasive and lothsome potion of insolent and bitter vvordes. They therefore who vvill angerly reprove anger; are no fit Physitions for them vvho are subiect to this passion. For to such they vvill eyther hide and dissemble their imperfections, rather faying themselves vvell, then they will discouer their disease to such a crabbed Physition; or els they will iustifie, and defend them as lawfull and necessarie. And as the feareful snake, when he hath noe meanes to flye away, vvill turne agayne, and desperately leape into the face of him that pursueth him: or as the tymorous Stagge, vvhen
he

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he can escape noe longer by runring
maketh a stand, turning cowardly feare
into desperate rage. So the angry man
being so hardly pursued with sharpe
inuectiues and bitter reprehensions, that
he hath no euasion of excuse to couer
his fault, nor hope of pity by confes-
sing it, doth as it were flye into the face
of the reprobuer, by obiecting his greater
faults, that they may serue to extenuate
his, which are lesse. You (wil he say) who
so sharpely reprove me for my choller,
haue other faultes as great as this, and
therefore you may do well to cure your
selfe before you become anothers Phy-
sition. Yea in this you would shew your
self no more innocēt, if you had the like
occasion to shew your anger. And how-
soeuer you seeme in your conuersation
sweet & harmles, yet he that should tast
you would not finde you free frō gaule,
hee that should handle you somewhat
roughly, would soone perceiue by his
owne smart that you haue a sting, though
you do not thrust it out being not pro-
uoked. In a word the angry man wil ne-
uer cry *peccavi*, vnlesse afterwarde with
soine confidence he may adde *misere*
neyther

neither will he suffer his wounds to be cured by such an one, who by his rough handling will more vex him, then pleasure him by the cure.

Señ. 4.

And so much for the remedies and medicines which we are to vse for the curing of anger, cyther in our selues or others, which I would wish euery one who finde themselves subiect to this vn-ruly passiõ carefully to apply vnto themselves: for as it will not benefit a sicke man to reade his Physitions prescript, or to carry the medicine in his pocket, vnlesse he take and receiue it according to his direction: so will this Physicke of the soule little auayle for the curing of anger vnlesse it be applied to the heart and conscience. But seeing we are not able so much as once to think a good thought, as of our selues, but it is God onely which worketh in vs both the will and the deede: let vs in'treate the Lord who is the onely true Physition, that he will not onely vouchsafe to anoynt the blinde eyes of our vnderstanding with the

The con-
clusion.

2. Co. 3. 5.
Phi. 2. 13.

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the precious eye salve of his holy spirit, that we may see the deformities of this and all other disordered affections. And also that hee will with the same spirite inable vs, to reforme and renew them; that theyr violence and fury beeing abated, and the corruption and filthynesse of them being purged, cleansed, and sanctified, they may become fit and seruiceable, for the setting foorth of his glory, the good of our bretheren, and the furthering of our eternall saluation. Which grace he vouchsaufe vnto vs, who died for vs, Iesus Christ the righteous, to vvhom vvith the father and the holy ghost, be ascribed all honour and glory, principallitic, power and dominion, for euer and euer.

Amen.

FINIS.

Faultes escaped.

*Epist. to the reader. page 2. line. 19. for
he reade the.*

Ibi. li. 23. for doth, reade doe.

Pa. 2. b. li. 27. for duos , reade duos .

Pa. 63. a. li. 23. for is, reade his.

pa. 71. 1. li. 22. reade roaring Lion.

pa. 72. b. li. 16. read the first meanes.